The RELIEF SOCIETY MAGAZINE

ARCH, 1939
XXVI – No. 3

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The Relief Society Magazine

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

Vol. XXVI MARCH, 1939 No. 3

Contents

Special Features

The Cover 14
Frontispiece ..... Photo by Wayne Richards 14
Welcome Your Tasks ..... President Louise Y. Robison 14
Days At Harmony ..... Gordon Burt Affleck 14
Relief Society Ward And Branch Presidents ..... Counselor Amy Brown Lyman 15
The Joy of Creating ..... Counselor Kate M. Barker 15
Relief Society, A Significant Woman's Movement ..... Gen. Secretary Julia A. F. Lund 16
Emma Smith Church Hymns ..... Audentia Smith Anderson 16
Today's Youth ..... William Peterson 16
Aaronic Priesthood Activities ..... Joseph L. Wirthlin 17
Women We Should Know (Lydia S. Clawson) ..... Ramona W. Cannon 17

Fiction

How Poor A Thing (Short Story) ..... Mabel Harmer 17
The Shining Heart (Cont'd) ..... Sibyl Spande Bowen 18

General Features

The Body's Need For Mineral Salts ..... Dr. Rose H. Widtsoe 18
Happenings ..... Annie Wells Cannon 19
Editorials:
That Which Is Ours 19
Dr. Ellis Reynolds Shipp 19
Notes from the Field ..... General Secretary Julia A. F. Lund 19
Music Department 20
Our Homeland Beautiful 21

Lessons

Peter, the Head of the Church 20
Healthy Mental Attitudes As Taught by Jesus 20
The Late Nineteenth Century to Date 20
Relationship of Children in the Home 21

Poetry

River Song (Frontispiece) ..... Vesta P. Crawford 14
That Is Success 14
Stradivari's Violins 16
How Wise ..... Olive C. Wehr 17
The Quest ..... Elsie Chamberlain Carroll 17
Spring Fever ..... Zara Sabin 19
Awakening ..... Celia A. Van Cott 19

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THE COVER

THROUGH the courtesy of Honorable Bryce B. Smith, Mayor of Kansas City, we reproduce "The Pioneer Mother" as a cover design for our Anniversary issue. This piece of sculpture is located in Penn Valley Park and was given to Kansas City by Howard Vanderslice and is the work of A. Phimister Proctor, New York sculptor. Believing that whoever increased the beauty of his community also increased the character, wisdom, and happiness of its citizens, Mr. Vanderslice presented this monument to the city in commemoration of his mother who, with unfaltering trust in God, suffered untold hardships of pioneering when in 1857 she braved the unknown West that a homeland of peace and plenty might be established for posterity. The monument is not only a tribute to his own mother but to the spirit that pioneer motherhood typified.

The sculptor has truly caught the spirit of the old unsettled plains and its trail blazers in his work. He has put into it an eloquence not very often expressed in this medium. At a distance as well as near it, one feels a forward pushing movement.

On the stone pedestal, which supports the figures, are carved the words of Ruth: "Whither thou goest, I will go, and where thou lodgest, I will lodge. Thy people shall be my people and thy God my God."

This statue is considered one of the finest of pioneer life in America and one of the most important sculptured groups ever presented to an American city.

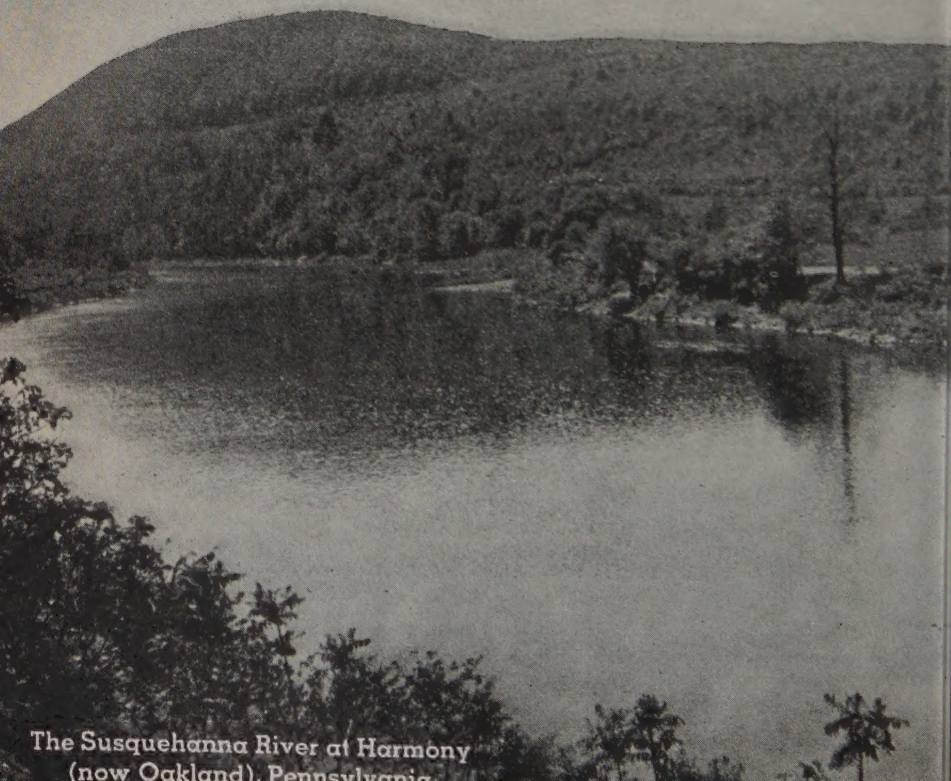
RIVER SONG

Between its banks of leafy green,
The faithful river flows,
Between the bars of myriad days,
Down to the sea it goes.

With glint of sunlight on the shore
And silver on the tide,
With voice of praise and song of peace,
The waves in splendor glide.

The Susquehanna cleaves the hills,
It sweeps past Harmony—
And brings forever to our hearts
A sacred memory.

—Vesta P. Crawford.



The Susquehanna River at Harmony (now Oakland), Pennsylvania

The
Relief Society Magazine

Vol. XXVI MARCH, 1939 No. 3

Welcome Your Tasks

By President Louise Y. Robison

IN brief terse statements the Prophet Joseph Smith gave to the world some of the most stimulating ideas ever given mankind.

Having positive knowledge that spiritual progression depends upon effort, one can almost hear the Prophet's stirring voice when he said, "And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come;" and at another time, "The glory of God is intelligence."

We have been given the ideal pattern of life through the earthly mission of our Savior, who taught us that service to humanity is the way through which we might have "life more abundantly". Life compels us to some action by the necessity of humanity to eat and sleep, but we have our free agency in deciding the quality of our endeavor and the manner in which we accomplish these obligations.

Opportunity for service, by which we gain knowledge, is all around us, but earnest effort is imperative if we rise above the mediocre in any endeavor.

If as earnest attempts were made in helping solve the problems of underprivileged children, of making happier homes, and of giving courage to the heavy-laden, as are made in material inventions over which men plan and give their best thought, there would be fewer discouraged people. It is certainly as necessary to put our best effort into building lives as into material inventions which may be discarded in a few years' time, while souls are eternal. In all ages strong people have helped the weaker ones. Many women, without special calling, have given their time and effort for the benefit of neighbors and communities. Since Relief Society was organized, however, women have been called to definite fields of service and have been set apart to those positions by men holding the Priesthood of God. This gives greater opportunity for development, but it also brings corresponding responsibility which cannot be met by haphazard service. There is no easy road to success in any position—from member to president; each activity calls for thoughtful, prayerful consideration. Sister Amy W. Evans has outlined the responsibility of Relief Society ward presidents as follows:

"Acceptance of the position of

Relief Society ward president carries with it the obligation to assist those in the ward who are in need. To meet this obligation successfully she must possess or cultivate the spirit of understanding and a sensitiveness to the sorrows and needs of her fellowmen. . . . We can scarcely overestimate the value of insight into and understanding of the motives of others. It brings tolerance and patience and gives one the power to suspend judgment until the facts are known. . . . Understanding is especially necessary when one is dealing with persons in need, be that need material or spiritual. It is seldom possible to recognize at sight the nature of another person's problems."

This would be a tremendous task if the president alone were called upon to know the economic and spiritual condition of each member in her ward, but the Organization provides for help in the well organized visiting teachers. A great responsibility is given to visiting teachers who, when fulfilling their calling as messengers of the president, bring to her a report of the general con dition of the members.

It is not the teachers' duty t inquire into conditions in the home visited, but if they have earnestl studied the needs of each membe if they prayerfully desire to help they will be able to interpret th needs of the family to the presiden The strictest confidence is impose upon the visiting teacher—she mus never discuss conditions of home visited. To do so is ample justif cation for her release from office.

Visiting teachers have rare oppo tunity for growing spiritually; the rise to great heights by doing th simple, kindly things in the Master way.

Sisters of the Relief Society! Th office given to you is the opportunit to grow in intelligence and to gai that knowledge which will give yo "advantage in the world to come" The degree of success depends upo your effort. The reward justifies you best endeavor. "Welcome the tas that makes you go beyond yoursel if you would grow."

THAT IS SUCCESS

Wealth, prowess, power, only the few attain,
But this one triumph is denied to none,
To say each night, computing loss and gain,
"This was my task today, this I have done
With all the power I could command, no less."
That is success.

Time flies on phantom wings,
But no man needs to count the passing years as forfeit quite.
We live not in days but in deeds;
Every passing year has left you in its flight
New stores of wisdom, kindliness, tolerance, patience.
That is success.

—*Selected.*

Days At Harmony

By Gordon Burt Affleck

"MY beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart," thus wrote the Prophet Joseph of his wife, nearly seventeen years after he first met her at her father's home in Harmony, Pennsylvania. And, despite the numerous and untold hardships, constantly moving, hiding, fleeing ever westward and beyond her home, often alone and greatly inconvenienced; and even though there were those times when her patience "snapped" and in despair she "murmured," the record is quite clear that through it all there was a genuine mutual devotion between Emma and Joseph. This natural, personal affection for Joseph was engendered in Emma at Harmony, Susquehanna County, Pennsylvania and helped to carry her far in the path he was making.

Of those early "days at Harmony" relatively little is known, but their significance can hardly be overestimated. Now, however, with the organization of a stake on the Atlantic seaboard, and with the annual Aaronic Priesthood pilgrimage from New York and the branches of the Eastern States Mission each May 15, it may not be an exaggeration to assume that "Harmony" will come into its own as a recognized landmark in the Church and Church history.*

But let us go back some years for a better understanding of Emma, her people and the place of her birth.

The parents of Emma Hale were of revolutionary stock. Her father was fifth in a line from one John Hale (Heald) of Berwick-Upon Tweed in Northumberland, England. This John Heald was one of the "first settlers" of Concord, Massachusetts in 1635. His son Gershon was followed in turn by the grandson Samuel (Hail) Hale; Reuben, the son of Samuel, born at Oxford, Connecticut, served in the Revolutionary Army and on the twenty-ninth day of August, 1759, married Diantha Ward. Isaac Hale was the second son of this union, having been born at Waterbury, Connecticut, March 21, 1763. At the age of sixteen, Isaac did revolutionary service under Col. Ebenezer Allen. (A marker of the Sons of the American Revolution is now appropriately

*During the next year or two many members and friends of the Church will drive to the New York World's Fair. Surely they will want to make a tour of historical Church points along the way. For this reason it may not be amiss to note that as the settlements of frontier New York and Pennsylvania grew to the stature of "township," the names were often changed. So it was with Fayette, Seneca County, New York, and Harmony, Susquehanna County, Pennsylvania. The traveler will note that Fayette, the place where the Church was organized, is now called WATERLOO, and road maps show it at the junction of U. S. route 20 and New York route 5, and between Geneva and Seneca Falls, New York. Harmony is now known as OAKLAND, just across from the town Susquehanna, on the north bank of the river, 23 miles southeast of Binghamton, New York, on Pennsylvania route No. 692.

placed on his grave in the old M'Kune graveyard in Oakland, Pennsylvania.) The tomb stone reads:

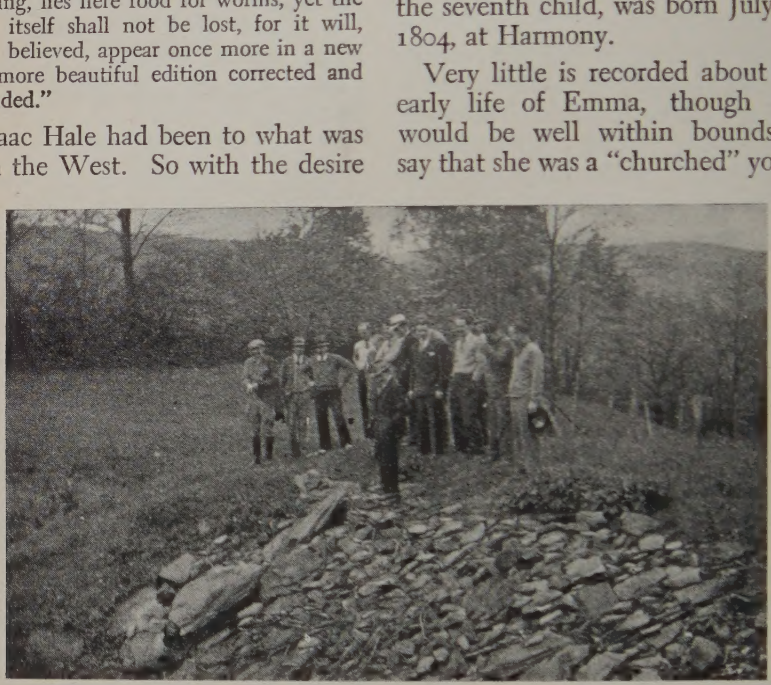
"The body of Isaac Hale, the Hunter, like the cover of an old book, its contents torn out, and stripped of its lettering and guilding, lies here food for worms; yet the work itself shall not be lost, for it will, as he believed, appear once more in a new and more beautiful edition corrected and amended."

Isaac Hale had been to what was then the West. So with the desire to push into new country in his blood, and his natural aptitude as a hunter, he took Elizabeth Lewis, his new bride, together with her brother and the brother's bride, and moved from New England to Susquehanna County in the northeast of the State of Pennsylvania.

Elizabeth Lewis, Emma's mother, came from an equally important new-world family; she represented the sixth generation from George Lewis and the New England Lewises. Elizabeth was born at Litchfield, Connecticut, November 17, 1767; married Isaac Hale, September 20, 1790, at Wells, Vermont.

THE Isaac Hales in Harmony became the parents of nine children, six boys and three girls. Emma, the seventh child, was born July 10, 1804, at Harmony.

Very little is recorded about the early life of Emma, though one would be well within bounds to say that she was a "churched" young lady, having been under the parental guidance of a mother who was "for fifty years a member of the Methodist Church". Emma could ride a horse and did so to advantage on several occasions; she was able to read and write quite well as was evidenced by her pleading letter to the governor of Illinois in behalf of Joseph at the time the extradition papers had been signed for the Prophet's transfer to Missouri; she was both versatile and cultured, tall and striking, but with a definite air o



SCENE AT OLD MINE DIGGINGS, HARMONY

femininity. Nevertheless, she was in her twenty-third year when she married Joseph after a difficult courtship of some fourteen months.

Three major factors contributed to this difficulty. In the first place, Joseph's introduction to the Hales in 1825 was as a "money digger". He had "hired out" to Josiah Stoal to dig for Spanish treasure and came to Harmony to work with the other "hands" in the search for a silver mine. About a half or three-quarters of a mile to the east and north of the foundation remains of the old Hale house can be seen the sizable hole dug in the hillside, in what is now a pasture. After one hundred and thirteen years this pit is real evidence of real work as claimed by the Prophet. The venture was abandoned in about a month at the suggestion of Joseph. During this stay at Harmony, Joseph boarded at Isaac Hale's and, of course, met and fell in love with the daughter Emma. However, the name "money digger" attached itself to Joseph with no uncertainty and with it a repulse from Emma's parents.

SIGN ERECTED BY MANHATTAN WARD AARONIC PRIESTHOOD

In the second place, "owing to my continuing to assert that I had seen a vision," says Joseph, "persecution still followed me, and my wife's father's family were very much opposed to our being married."

Then, too, Joseph left Harmony before Christmas, 1825, and the opportunities for association were few, and the distance between Joseph and Miss Hale was no small factor in the way. (Palmyra being some 125 miles by roadway, over hills, through the woods, and along the stream beds.)

Another unwarranted attack on the character of Joseph came when, because of family opposition, the young couple went to South Bainbridge, Chenango County, New York, and were married by Squire Tarbill on January 18, 1827. Despite the fact that Emma was over twenty-two years of age, and had, under the law of Pennsylvania, attained her legal majority, Joseph was thereafter branded as an "abductor".

The following August, according to the purported affidavits of Peter Ingersol and Isaac Hale, dated December 8, 1833, and March 20, 1834, respectively (both referred to as

"purported" affidavits because of their appearance in Howe's discredited book, "Mormonism Unveiled"), Joseph and Emma returned to Harmony for a visit and were then invited to move to Harmony to make their home.

IN December, 1827, the young couple moved to Harmony and lived for a short time with her people. The translation of the *Book of Mormon* was commenced immediately in an upper room of the Hale home. Joseph purchased thirteen and one-half acres from his father-in-law, on which was situated a small house. Brother Brigham H. Roberts says: "It was in this house that a large part of the *Book of Mormon* was translated. The house stands on the north bank of the Susquehanna River, two miles west of the Twin Rivers and is now not more than sixty feet from the New York, Erie and Western Railroad. The building . . . looks as though it would soon tumble down from rot and age."

It didn't take long for Brother Roberts' observation to become a reality. In 1936 only the walls of the small foundation remained. The excavation was partly filled. Although very definitely there in 1938, the grass was growing in and around the remains so as to obscure it from casual view.

It was near this foundation landmark that the adult Aaronic Priesthood of the Manhattan Ward, on May 14, 1938, erected a sign which they had made at their home in New York City, one hundred and fifty miles southeast. The sign reads:

NEAR THIS SPOT
JOSEPH SMITH THE PROPHET
TRANSLATED
THE BOOK OF MORMON
1829.

The man who owns the ground at the present time was not so certain that he wanted the sign erected. The Priesthood group had received what they thought was permission from the man's sister across the road. After some gentle persuasion on the part of President Frank Evans of the Eastern States Mission, coupled with a little bargaining power, an agreement was signed to let the sign stand. One clause of the agreement promised in substance that the owner would keep the sign up. In October, 1938, the sign was still in perfect order, and the assurance of it remaining was evidenced by additional braces and anchors placed there, no doubt, at the instance of the property owner.

IT was in the little house which stood at this place, the first-owned home of the Smiths, that their first son was born and died; it was here that Emma came so near to death's door; it was here that Martin Harris obtained, after much persuasion, the one hundred and sixteen pages of manuscript which were subsequently lost; it was here that on April 5, 1829, Joseph met Oliver Cowdery in whose handwriting most of the original transcript of the *Book of Mormon* was written.

David Whitmer tells of an incident; it is not clear whether it happened at Harmony or at Fayette, but it is sufficiently close to warrant attention and is both interesting and instructive. One record of the story is found in a statement given in the

Kelley-Braden debate. The statement was made September 15, 1882, to Wm. H. Kelley and G. A. Blakeslie and others by David, who was then upwards of seventy-six years of age, in response to the question: "What kind of a man was he (Joseph Smith) when you knew him personally?" The answer follows:

OLD HOUSE BELIEVED TO HAVE BEEN JOSEPH SMITH'S IN WHICH MUCH OF THE BOOK OF MORMON WAS TRANSLATED

"He was a religious, straight-forward man. He had to be; for he was illiterate, and he could do nothing of himself. He had to trust in God. He could not translate unless he was humble and possessed the right feelings toward everyone. To illustrate so you can see: One morning when he was getting ready to continue the translation, something went wrong about the house, and he was put out about it. Something Emma, his wife, had done. Oliver and I went upstairs, and Joseph came up soon after to continue the translation, but he could not do anything. He could not translate a single syllable. He went downstairs, out into the orchard, and made supplication to the Lord; was gone about an hour—came back to the house, asked Emma's forgiveness and then came upstairs where we were, and the translation went on all right. He could do nothing save he was humble and faithful."

Joseph had previously been taught the lesson of humility at Harmony when the Urim and Thummim were taken away from him at the time Martin Harris lost the manuscript. Joseph then turned to working on his farm and continued this even after the return of the "interpreters" in order to provide for his family;

this continued until the coming of Oliver Cowdery.

It was at Harmony that many revelations were given, among which are those recorded as sections 3 to 13 inclusive and 24 to 27 inclusive of the *Doctrine and Covenants*. Of transcendent and immeasurable importance was the appearance of John the Baptist, a resurrected being, the restoration of the Aaronic Priesthood and the true order of efficacious baptism. This appearance was in the wilderness on the banks of the Susquehanna River, possibly between the house and banks of the river some 200 yards away.

Section 25 of the *Doctrine and Covenants*, given at Harmony in July, 1830, has always been referred to as foreshadowing the organization of the Relief Society at Nauvoo in 1842, and rightly so. The section also states the duties of Emma, even to the selecting of hymns, which the Lord said were pleasing unto Him and to be had in the Church. The revelation is likewise authority for women in the Church—even as missionaries: "and thou shalt be ordained under his (Joseph's) hand to expound scriptures, and to exhort the church".

THE Smiths lived at Harmony from December, 1827, to June, 1829, and only for short periods thereafter. In the eighty-six days, at most, between April 5, 1829, and their departure in June of the same year, most of the work and important events referred to had taken place. "But," says Joseph, "we had been threatened with being mobbed, from time to time, and this, too, by professors of religion, and their intentions of mobbing us were only counteracted by the influence of my wife's father's family (under Divine providence), who had become very friendly to me, and who were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings, as far as in them lay."

This would seem to offset the attack on Joseph in the affidavit purportedly written by Isaac Hale in 1834 and found in Howe's book. The old "Hunter" Isaac Hale was no doubt a strict, stubborn New Englander, but he believed in law and order.

The true power of prophecy was shown in that now famous experience of David Whitmer and Oliver Cowdery at the time David drove from Fayette, New York, to Harmony, Pennsylvania, to take Emma Joseph and Oliver to the Whitmer Farm to complete the translation of the *Book of Mormon*. David had not met the Prophet as yet. Joseph and Oliver went out to meet David some distance from the settlement at the instance of the Prophet. David later related the story as told to him by Oliver as follows: "Joseph had informed him (Oliver) when I started from home, where I stopped the first night, how I read the sign at the tavern; where I stopped the next night, etc.; and that I would be there that day before dinner, and this was why they had come out to meet me, all of which was exactly as Joseph told Oliver."

Joseph and Emma left Harmony. In 1831 they moved to Kirtland

AT SITE BELIEVED TO BE FOUNDATION REMAINS
OF JOSEPH SMITH HOME

Ohio. They had little or nothing to do with Harmony thereafter. From Kirtland they went to Hiram, Ohio; Joseph visited Missouri, and they had a short season in Nauvoo, but with it all there was no pressing to return to Harmony save the memories of the past.

In 1833 the Smiths sold their thirteen and one-half acres at Harmony to Josiah McKune, Jr. In May, 1938, the present owner insisted that the original deed to Joseph from Isaac Hale, recorded in 1830, was then in the possession of an attorney in Binghamton, New York, a few miles northeast of Oakland (Harmony). Be this as it may, the remains of Le Chasseur—the hunter—Isaac Hale, who died January 11, 1839, those of his wife, Elizabeth Lewis Hale, who died February 16, 1842, and the infant son of Joseph and Emma lie in the old McKune cemetery, which is between the sites of the old foundations of the Hale and Smith homes at Oakland, once known as Harmony, Pennsylvania.

Relief Society Ward And Branch Presidents

Counselor Amy Brown Lyman

AS we approach the birthday of Relief Society, let us offer a special tribute to the ward and branch presidents of the Organization—to those of the past who from the beginning and all down through the years have borne the chief burdens in the local units; and to those of today who are so willingly assuming these responsibilities.

The general supervisory work of the Relief Society is centered in general and stake governing boards, but the detail work, which is the real work of the Organization, is carried on in the wards and branches, which are the vital, pulsating units of the Society. It is here that membership is held; that the educational program is carried on; that the welfare work is done; that contributions are received for charitable purposes; that cooperative community work is done. Under the direction of the local president the needy are contacted and provided for; the sick are visited; the sad and discouraged are cheered; the sorrowful and mourning are comforted; the dead are lovingly and tenderly clothed for their last rest.

The responsibilities and requirements of the Relief Society president are many and exacting, but she assumes and carries them willingly. Her office makes great demands on her time, energy and ability. She is usually the busiest volunteer worker in the community. Her work is comparable in many respects to that of the bishop. She is called upon by night and by day for service.

She should be broad in sympathy, tender of heart, charitable. She should possess wisdom and understanding, patience and tolerance, resourcefulness and executive ability. Above all else a president should have faith in God and a testimony of the Gospel.

Ward presidents are constantly challenged, but they are meeting the challenge bravely and successfully, as all who are acquainted with their work can testify. They have been important factors not only in charitable work, such as looking after the wants of the needy and sick, but also in constructive, preventive, community welfare. It would be as difficult to estimate the incalculable good they and their associates have accomplished in civic and community work as it would be to estimate what they have accomplished in the home and in the family. They have also helped materially in establishing the high standards which the Relief Society as an organization has attained, which are recognized both nationally and internationally.

As one travels both at home and abroad, it is interesting to observe the similarity in spirit and procedure to be found in all the local units throughout the Organization—whether in America, in Europe or in the Pacific Islands. Ward and branch presidents could be exchanged between countries as col-

lege professors are exchanged, and, providing there were no language difficulties, they could function effectively and efficiently. The president of either the North or South London branch, or of the Dublin branch, would be at home presiding over a Salt Lake City ward; or a president from a rural ward in Utah or Arizona could be exchanged with the president of the urban Washington, D. C., branch, and the work would go on smoothly. The training which the Organization gives helps its workers to be resourceful and self-reliant, and it teaches them to think independently.

The spirit of the office and calling seems to come to those who are assigned to do the work and to give them the necessary insight, poise and understanding and the desire to accomplish.

THE history of the Society is replete with records of the deeds of ward presidents and their associates. It would take volumes to enumerate them. The following instance will illustrate the work:

A young doctor with his wife and two small sons left their home in Salt Lake City for a large eastern center where the doctor was to continue his medical training. The wife and children were to stop on the way to visit a relative who was teaching school in a near-by western state, while the father was to continue his journey.

A few days after the mother and children arrived in the small country town, the baby boy of two years became violently ill. The diagnosis was scarlet fever, and the small community was greatly exercised and even terrified over the situation.

As there was no hospital of any kind in the town, the mother and sick baby were isolated and quarantined in a small, empty house on the outskirts of the village, which had been hurriedly prepared for them. A trained nurse, who happened to be in the vicinity attending a chronic invalid, was permitted by the latter to go to the desperate mother, who had never witnessed serious illness before.

In two days the baby passed on. The nurse now felt it her first duty to hurry back to her patient, and so left immediately, leaving the little mother alone with all that remained of her precious child. Overcome with grief and almost blinded with tears, the mother walked about the room and finally to the front door. Her eyes followed the path down to the little gate where she saw two strangers standing — women they were. Who could they be? And why were they waiting there? One of them beckoned to her and, as she approached them, offered her warm, nourishing food. They told her they had come to remain near her until further necessary arrangements were made and completed, also that they desired to prepare the clothing for the child.

As the distracted mother looked into the faces of the speaker and her companion, she wondered if they were ordinary human beings, or if they were real angels sent directly from heaven to succor her in the hour of her greatest need.

This Relief Society president and her counselor had each suffered the loss of a child and could sense in a measure the sorrow of the desolate and bereft mother. They felt sure

the little one was safe and happy in heaven and quoted to her the words of the Savior: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14)

As the day wore on, the mother pondered over this great act of human service. Then she remembered vaguely something of Relief Society work in her home village, how even her own mother used to be away visiting homes and doing things for others. But this had never appealed to her as being work that was very important. Now she understood what it all meant, and in her sorrow she resolved that she would join and support and work for Relief Society throughout the remainder of her life. She would feel blessed indeed if ever opportunity came to her to give any degree of the comfort to others which had come to her from these devoted sisters in this strange community far from her home.

IN contemplating the work of the Relief Society president, we are not unmindful of the fact that she herself is greatly blessed in her labors; that while she gives she also receives. Her work may be regarded as a real opportunity personally for growth and development, as is the work of every other officer and member of Relief Society.

Some women who have assumed the office with great timidity, fear and trembling have, with the responsibility, gained in strength, knowledge, ability and power. They have grown in sympathy, tenderness and understanding — those graces which are so inspiring and endearing. Because of their faith, humility and unselfishness the Lord has also blessed them abundantly. Thus, while a great portion of their energies have been consumed in activities that have helped others, the process has added to their own strength and culture, and their own personalities have been developed and enriched. Their lives and labors have verified the truth which was proclaimed by the Savior. In speaking to and instructing His apostles he said: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matt. 10:39)

Let us salute these great women —our 1,918 ward and branch presidents—on this 97th birthday of the Organization. Let us extend to them our sincere love and deep appreciation, and say, "God bless these lovable, intelligent, self-sacrificing, generous ones who are true to their trust and to their convictions." They will be sanctified and richly rewarded by their sacrifice and unwearied effort in doing good.

The Joy of Creating

By Counselor Kate M. Barker

"YOU work that you may keep pace with the earth and the soul of the earth.

"For to be idle is to become a stranger unto the seasons, and to step out of life's procession, that marches in majesty and proud submission towards the infinite. . . .

"Always you have been told that work is a curse and labour a misfortune.

"But I say to you that when you work you fulfil a part of earth's furthest dream, assigned to you when that dream was born,

"And in keeping yourself with labour you are in truth loving life,

"And to love life through labour is to be intimate with life's inmost secret."—*Kahlil Gibran.*

SUCH a love of life through labor can only come when one finds work which is both a delight to himself and a value to society, and one only really loves the work in which opportunity is given for self-expression. In other words, creative work has always been a necessary part of a balanced life.

Not that many can be geniuses and conceive great art, but many do have creative hands which can make objects of daily use more beautiful and enjoyable, so that their ownership becomes one of life's pleasures. Learning to appreciate and love the beautiful in little things of daily use enlarges one's horizon, and one learns to see the beautiful in all of life.

I saw a piece of lace made by a peasant woman in Czechoslovakia. Life for this woman had been extremely hard, as it is for the women of her class. Her work was in the field—hard, manual labor. But she saw the beauty in the wild flowers which grew there, and as she worked she planned and designed lace patterns from the flowers, and each night her creative fingers knitted a bit of the lace. She said this rested her, and the little while she created beauty kept her from becoming embittered and helped her to see beauty in all of life. As the old Kentucky mountaineer said, "Hits better for folkses character to larn 'em to do things with their hands."

In our country, with its mass production and glorification of the machine, we have too long watched articles being made lacking beauty and individuality and people losing not only the ability to create but also the appreciation of fine workmanship.

THE Relief Society has always maintained that women should be given the opportunity of developing the skills of the hand and have kept one Tuesday each month for this training.

Then came the depression and with it the idea: Why could the Organization not guide and stimulate good work and at the same time furnish the means for offering it to the public in a practical way? And so "Mormon Handicraft" began.

It is still in its infancy, but the experience of the past year and a half has proven that if handled wisely it can become a real service to the Church. Already many women have found peace and joy in being able to find self-expression in the work. Because of having an outlet, with all profit going directly to the

maker, to many has come new courage as well as a means of supplementing the family income.

Probably no group of people in the world has more potentialities for the development of a great handicraft movement than our own. Certainly none has such a variety of skills and traditions as we have, for we have skilled artisans from many different countries. But we have been unwise in that we have failed to build into our own culture the fine contributions which our foreign-born brothers and sisters have to contribute. Before it is too late, let us learn from them these fine skills, which have been proven throughout the ages to always make for better living; for creative hands make a happier people.

If "Mormon Handicraft" is to succeed, if there is to be a worthy future for it, it must stand on its own feet. The articles placed in the shop must stand on their own merit. We cannot appeal to the public to buy because they are handmade. Many machine-made articles are better than handmade. We must accept the challenge and give to "Mormon Handicraft" articles those things that machinery cannot give—distinction, personality, and artistic charm. In design, decoration, and coloring the artist behind the work must be revealed. Only thus can it have personality which makes it a pleasure to possess.

To help meet this need an advisory board has been called. This group is now working on several projects. So many women have creative fingers but need guidance in creative designing and decoration.

We surely have inherited from our pioneer mothers and fathers a handicraft tradition of exceptional beauty and dignity. If this inherited culture is kept alive, developed and added to, it should bear rich fruit, which will mean much for human happiness.

GEORGE ELIOT represents Stradivari as saying about his violins:

". . . When any master holds
'Twixt chin and hand a violin of mine,
He will be glad that Stradivari lived,
Made violins, and made them of the best.
The masters only know whose work is good;
They will choose mine, and while God gives them skill
I give them instruments to play upon,
God choosing me to help Him
. . . . . .
. . . He could not make
Antonio Stradivari's violins
Without Antonio."

Relief Society, A Significant Woman's Movement

By General Secretary Julia A. F. Lund

ACCORDING to one of our great modern thinkers, we Americans have experienced "seven adventures in pioneering": first, for spiritual freedom—the right to worship God as conscience dictates; second, for political freedom—the right to have a voice in the government under which we live; third, for educational freedom—a public school system with education for everyone; fourth, for racial freedom—the emancipation of the Negro and the forbidding of any type of racial enslavement; fifth, for freedom in the control of the forces of nature and industrial organization; sixth, for freedom from sex inequality—the granting of suffrage to women; seventh, still in process of pioneering, that the whole world may sometime be really free, and men and women everywhere live the life of free individuals.

Women have been closely identified with all of these adventures and have played a noble part in their development. We may even suggest others that have been of particular interest: the adventure in temperance, which is the struggle to deliver humanity from the slavery of appetite; the untiring efforts to secure a basis for world peace, without which there can be no security or hope for other achievements.

The most significant social adventure of the past century, in its various stages of advancement, is the woman's movement, which reached its culmination in the sixth stage of "pioneering". Relief Society is an excellent example of this:

It will soon be one hundred years since eighteen women, constituting the charter members, were organized into the Relief Society. Much has been written of this unique society of women and the spirit which was back of its organization—the uplifting of all humanity. Its record is one of splendid achievement, where women have sought to educate themselves and to organize for cooperative effort that opportunities for advancement might be provided, that childhood might be safer, that economic conditions might be improved, that justice and right might prevail, that happiness for all might be increased.

The Relief Society, like the Church itself, is world-wide in its scope and has been recognized by the great organizations of women as a very important unit in the great woman's movement of the world. As a charter member of the National Council of Women, the Organization participated in the International Congress of Women held in Chicago in 1893 and again in 1933. President Louise Y. Robison, who is one of the members of the Board of Directors of the National Council of Women, was one of the Chairmen of the Congress held in 1933, presiding at the session devoted to the subject, "Women in a Changing World," when Mrs. Emily New-

ell Blair, Associate Editor of *Good Housekeeping*, was the speaker. In June, 1934, President Robison was appointed as a delegate to the International Council of Women, which met in Paris. She not only represented Relief Society but went also as a delegate from the women of the United States, and served on some of the most important committees, notably that on "Equal Moral Standards". Counselor Amy Brown Lyman represented Relief Society at the International Congress in Yugoslavia in 1937, and again at Edinburgh, Scotland, in 1938.

The Organization has sent its board members and officers to attend the National Conference of Social Work in its yearly meetings, where great social and moral questions are discussed. These contacts with the foremost organizations of the world are of immense value, giving opportunity to extend our work and broaden our vision of its scope.

OUR seven General Presidents of Relief Society have all been women of destiny, especially fitted for the place and the time of their leadership, and each one has done everything possible to strengthen the Society and extend its usefulness. The various standing committees, in which all board members participate, have always been most energetic and devoted in their research and in doing whatever has been called for in the different fields.

Under President Louise Y. Robison many things of interest and importance have been accomplished. When the State Board of Public Welfare was created in Utah, President Robison was appointed as the only woman member of that Board, and has given valuable service in that capacity. She is also a member of the General Committee on Church Welfare, pledging, as she always does, whole-hearted support to this worthy plan.

The educational program has been made uniform and given to the whole world. This constitutes a distinct bond of interest and sympathy. The lesson material is chosen with a view to presenting that which will be of the greatest interest and value to the largest number of women, and the material lends itself to adjustment to the tastes and needs of the different groups in all lands.

As a source of great inspiration and help to class leaders, special departments covering the various courses of study are now held at sessions of the October Relief Society General Conference.

As libraries are so essential to any educational movement, the preservation and accumulation of books for use in the wards has been urged.

The marvelous development of the Singing Mothers groups is a beautiful expression of the talent of Relief Society women and their desire for culture and self-expression.

The Mormon Handicraft department and the opportunities here offered provide another outlet for creative work in Relief Society.

Health, employment, social service, spiritual welfare, education in every form, better homes, wiser parenthood, and other ideals consistent with Latter-day Saint standards, are the goals for which Relief Society is striving.

Emma Smith — Church Hymns

By Audentia Smith Anderson
(Granddaughter of the Prophet Joseph Smith and Emma Smith)

EMMA HALE was born July 10, 1804, at Harmony, Pennsylvania, and on January 18, 1827, became the wife of Joseph Smith, founder of the Church of Jesus Christ of Latter-day Saints. From that day she was his faithful companion, counselor and helpmate, sharing fully in the toils, dangers and privations of his short but eventful life.

Accompanying him on the memorable night in September, 1827, when he received, from an angelic messenger on Hill Cumorah, the ancient records of the *Book of Mormon*, from that moment she gave him full measure of sympathetic, intelligent cooperation in his efforts to preserve and translate them and to obey faithfully further commands of God. Many pages of the manuscript from which the first copy of the Book was printed are in her own clear, feminine handwriting, mute testimony today of her consecrated assistance in the task God had given her husband to do. That this writing must be done in the brief interims between busy household and farm duties, and despite weariness, or distress of body attendant upon child-bearing, only serves to emphasize the fine quality of her loyalty to the man of her choice and his God-appointed mission.

It was fitting, therefore, that soon after the organization of the Church and her own baptism, she should receive, through him, a communication from the Lord. The message was one of encouragement and comfort, and served to strengthen her faith and reliance upon God, and her determination to serve Him to the end of her life.

A specific commission laid upon her in this divine message, however, directed her to make a selection of hymns for the use of the Church; "my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads," said the Lord.

Happily and with all diligence she entered upon the task assigned, applying herself with such zeal, despite arduous toil and poverty, frequent removals from one home to another, occasional weakness of body (her twins were born the following April and her son Joseph late in 1832) and unremitting assistance given her husband in his various enterprises, that in less than two years she had made a sizable collection. In May, 1832, a council of the Church "ordered that W. W. Phelps correct and prepare the hymns which have been selected by Emma Smith in fulfillment of the revelation."

The following month there appeared, in Independence, Missouri, the first issue of *The Evening and Morning Star*, in which number some hymns were printed, presumably from her collection. Other hymns followed in the monthly periodical during the year, but in July, 1833, the printing press and much material were destroyed. Up to the time of that regrettable event 26 hymns had been printed, but there is no evidence that an attempt had been made to put them into the form of a book. The printing of the revelations, which was begun,

would doubtless have been given precedence over the publication of a songbook.

Emma's collection made prior to this disaster must have been lost or destroyed, for after Brother Phelps returned to Kirtland, and the High Council organized in 1834, among the minutes of that body is recorded, dated September 14, 1835: "Emma Smith was appointed to make a selection of sacred hymns, to be arranged and revised for printing by W. W. Phelps."

Accordingly a collection was published under the title: "A Selection of Sacred Hymns, by Emma Smith," and contained 90 songs. This may have been the "L. D. S. Collection" from which were chosen the hymns sung at the dedication of the Temple, in March, 1836, which are referred to by page numbers in the minutes of that historical event.

Troubled years followed. With three small children Emma went from Ohio to Missouri, from which state, later, under the shameful extermination order of its Governor, she fled to Illinois, her little flock now numbering four. The same year of the settlement at Nauvoo, 1839, the Joint Council voted "that Sister Emma Smith select and publish a hymnbook for the use of the church," and in 1841 this was done. It was of "vest-pocket" size and contained 304 hymns, among which were many that are still familiarly sung in our churches. Emma was well educated for the times in which she lived, and used discriminating and admirable taste in choosing her songs. Some were old standard favorites in use in other denominations, but many were written by various members of the Church for use on special occasions, or under the gentle impulsion of divine inspiration.

Her ability along musical lines—or was it a gift bestowed when she was divinely called to the work?—was recognized by the Reorganized Church, which she joined in 1860, and she was requested to make a selection of hymns. This she did, and a collection of 249 hymns was published. Three years later another edition, consisting of 286 hymns, was printed—a result, doubtless, wholly or in part, of her interested labors.

Emma Smith possessed an unusually fine voice. Often in the assemblies of the Saints she would accompany the congregational singing with an improvised obligato, her clear, high soprano soaring, true and beautiful, above the harmonies of the ensemble tones below. Fond of music, she sang about her work, with her children and neighbors. Often of an evening a small group of friends gathered in her home or on its porch would comfort and encourage themselves and each other by singing together the songs of Zion. This love of music she bequeathed to her children, and children's children. Her youngest son, David, was called "The Sweet Singer of Israel," his gift expressing itself both in songs and poems.

Emma's oldest son, my father shared his mother's love for music and song, and gave his children such advantages of study along those lines he could afford. His own voice much like his mother's, had that peculiar, vibrant, ringing quality that made it easily heard even in the songs of large assemblies.

Today's Youth

By William Peterson

(Director Extension Service, Utah State Agricultural College)

THERE is no greater problem facing Utah today than that connected with proper adjustment of its young people. Facts disclose that more than four thousand young people in the State of Utah, past the age of high school training, are at present unattached and without employment. Statistics indicate that from the rural sections alone more than 2,400 young people are reaching the age of 21 each year. One county planning committee in its survey disclosed that there were 240 married couples without employment and without any home attachments, about 700 young unmarried men and some 680 young unmarried women living at home but ready to take on the responsibilities of life. At present they have no jobs and no earnings. Courage is needed to face this situation.

Survey of the farms of the State indicates that many of the farms have from two to four times more labor available than is necessary to operate the farm. Still these people must have a living, and it is a tax on the farm industry to support people far in excess of those necessary to operate the farm.

The same is true of the ranches having herds of cattle and sheep. It is not unusual to find a sheep investment called upon to support four or five families when half this number could perform all the labor necessary to take care of the herd.

The school system in Utah is rated as being among the best in the land. Students are compelled to attend school from the time they are six until they are 18, unless they graduate from high school in the interim. This training is being carried at a high cost in comparison to the wealth of the State. Every student who graduates from high school—and all students have this opportunity—requires an investment of about $800 to finish the twelve grades. This is a complimentary arrangement, and the State can be justly proud of such an achievement and of offering such an opportunity to all who grow up in Utah.

But after graduation from high school, what is the outlook: A very substantial number of these students do not go to college. With some it may be a lack of scholastic aptitude, with others it may be financial reasons. Others may feel they want to assume the responsibility of establishing a home.

Many young people spend time waiting and complaining because nothing is offered to them. Competition for work and jobs has grown very keen, and each young person must get the concept that it is going to be largely due to his personal effort if he lands a satisfactory position.

UNFORTUNATELY, some false notions have grown up that only certain vocations are acceptable in modern society. The feeling is that one must choose a profession—be a lawyer, a doctor, or a banker. It should be clearly understood that one vocation is as dignified and satis-

factory as another, if it is operated on the same scale of efficiency, honesty and integrity. The position of a good farmer is just as dignified as that of a banker or a doctor, if his work is carried on with the same efficiency, and he should be rated just as high and should be just as acceptable to society.

The same is true with the artisan or the tradesman. There seems to have been a tendency in our educational methods to divert effort from the trades—away from the use of the hands. It would seem consistent to say that the time has come when young people should look with favor on a greater use of their ability to use their hands. The history of Utah is rich with reports of fine artisans who came here in early days—men who knew how to build—fine mechanics, masons, rock cutters, wheelwrights, millwrights, etc. The present generation are the descendants of these men and women and should be well trained and well adapted to handicraft.

There are those who question whether our schools are giving full, rounded development. The curriculum is made essentially by school teachers, and some say, essentially for the training of school teachers. Of course, there was a time when advanced training did not apply to those who were going to till the land or go into the trades; they should learn by experience and be apprenticed. That day is past. The best training that the schools can give should be used to stimulate craftsmanship in any aptitude which the student seems to possess. If one is going to enjoy the greatest happiness in life, he should do that work in which he finds the greatest enjoyment. If you look about, you will find a lot of men who say that they have a "hobby". The "hobby" often means that the man has to do certain work in order to earn a living, and he does certain other things because they are the things he likes to do. What a happy position that individual is in who is able to combine the earning of a living with the thing he likes best.

THERE should be a definite effort to stimulate handicraft in the young people who are growing up in the State of Utah. One step which will promote this thing is to have a well equipped shop in which young people can work. The shop should be so positioned that the boys can do what they are inclined to do, and be large enough to have their associates visit them at their work. The shop does not need to be elaborate. It should fit the inclination of users. It should have a good work bench with a vise for holding boards and an additional vise for metal work. It should be equipped with some good tools—not a lot of tools. The boy should learn to appreciate and take care of tools and handle them so they are always sharp, clean and ready for service. The shop should be equipped with an oilstone, files, hack saw, hammers, planes, wood and metal chisels, etc. If the young boy who works in the shop is inclined, he may fit it with leather tools and sewing horse. The boy should be allowed something with which to work—either boards or metal. Of course, the boys will spoil some things, but it is very much better to have one or two boys spending their time in a shop trying to make

something than to have them loafing and prowling around in other places. A shop and an inclination toward use of the natural resources that are about us might lead to the development of tradesmen and artisans who will be outstanding in the community.

It would be ill advised for anyone to indicate what all boys and girls should do. Yes, girls should have access to the shop as well as boys. Girls can build; they can paint and give expression to their special artistic ability. One may ask what this shop could afford that would be useful. Look about us and see what we have outdoors. Thousands of dollars worth of cedar chests are sold in the State of Utah each year. The cedar in these chests is the same that is contained in the mountain junipers. The mountain juniper is known generally as cedar. The preservative quality of the wood is the strong aroma of the cedar oil it contains. Spread over the State are literally many thousands of trees sufficiently large to saw into boards which might be converted into chests for preserving clothing. This wood is actually the same material that is found in the expensive cedar chests sold on the market, except the expensive chest has a veneer of attractive wood glued on as an outside cover. (Young people might even try making the glue.) Trimmings and equipment vary with the type of chest. Native cedar-wood chests offer a preservative receptacle for the clothing in each home. The young man or young woman with unusually mechanical trends may develop something especially attractive for the market.

Only recently a man made a trip from the north end of the State to the south end to visit a gentleman who makes oak chairs seated with woven rawhide. These chairs were taken back to New England. When asked why he visited the Dixie area, he said it is the only place where such chairs can be obtained, and they are prized very highly except at home.

Utah is a mineral state and always among the first two or three states in production, but silversmiths are few and not known in most localities. Both boys and girls with mechanical abilities could profitably busy themselves in shaping and forming silver into jewelry and ornaments. Ninety-one years ago the Wm. Rogers Company came into existence in a small shop not well equipped. Effort need not be confined to silver, but silver adapts itself to the forming of bracelets, rings, brooches, silver plating etc.; and associated with it may be used Utah stones. Variscite, a highly colored aluminum phosphate, procured in the Stansbury mountains, has been called "Utah stone". The rough stone can be obtained at little expense. The shaping of this into settings that would be satisfactory for jewelry is an invitation to the finest craftsmanship. Other minerals might be obtained. Topaz crystals on Topaz mountain have been mostly investigated and surveyed by people outside of the State. Recently there was published a rather fine description of the conditions on Topaz mountain. The search for these stones in that locality might be as lucrative to inexperienced people as to others who have

spent years there. Utah abounds in silicified wood, opalized wood, even high-grade opals that could be readily cut and shaped for jewelry. Copper is abundant and could be easily obtained for shaping.

It might be interesting to young people to go to the library and look up William T. Baxter's handbook, "Jewelry, Gem Cutting and Metalcraft". This may give a lot of suggestions. Utah abounds in other minerals that might be shaped and put on the market. Many of the ores are attractive. Elaterite and ozocerite can be formed into all kinds of attractive decorations.

A well equipped little shop and a few tools with a grinding wheel for working such material might easily lead to a satisfactory industry and a vocation for life. There is always someone about who can help and offer suggestions. Electricity is easily available and may be used for machinery and metal plating.

TO boys who live on farms there is an important challenge to select and do those things that are needed most. Why not try growing seeds — garden seeds, flower seeds, or better grain seeds for farm planting? Clubs can be formed for this purpose either through the 4-H club organization or the Future Farmer organization. This is fascinating and profitable.

Most boys and girls have been interested in forestry but mostly in identification. Every year many trips are taken into the wilds of the mountains, but too often these trips are only a test of endurance and for sociability. Too often this sociability should be guided more carefully. In Utah there is the appeal of the out-of-doors. The out-of-doors may be associated with people and craftsmanship.

It might probably be the ambition of each young boy to make a first-class hunting knife for himself. This can be shaped from a good piece of steel or a retempered file ground into the shape desired and handled with real buckhorn. Even if the buck isn't killed by the maker, horns can be found on the mountains and can be carried back and sawed into the shape desired. These knives, if well made, could easily be marketed and bring a profit for the effort. They would be much more attractive with a good leather scabbard.

More work could be done with livestock and poultry. There are over the State a few very fine herds which have developed from the selection of a single, young, pure-bred calf. The result signifies the interest and sticktoitiveness of the young people going into the project.

Fewer people are going into the trades than in earlier periods. Often boys will do some carpentry or other work in school but fail to see the advantage of taking up such work as a trade. We must have mechanics, butchers, tailors. Thousands of men have their suits made by tailors, but I have not noticed a young man going into the tailor's trade. I am sure there is an opening there.

THESE opportunities in craftsmanship induce effort and clean wholesome thinking, while in many cases if not taken up the person is likely to be somewhat idle. Being idle is not conducive to character building. There is an old adage that one is what one thinks. If one

is occupied with problems which are constantly challenging him to make a supreme effort, he cannot help but be better in consequence. The advantage of working with nature is that nature teaches a lesson of absolute honesty. It responds according to law and order. Let me emphasize that clean, honorable people develop from doing things which are clean and honorable, and that one vocation is not better than another, except as the individual makes it so.

There are throughout the State organizations of young science groups or home making groups. These have their advantage. They provide a chance for discussion as to what is best and what is most desirable. In these groups ideals are formed; character is built through a more comprehensive outlook on life. I believe it is both profitable and elevating for young people to not only get the best education their conditions will afford but also to get the best training their inclinations will permit.

Henry Wallace, grandfather of our present Secretary of Agriculture, defines education as follows: "Education after all is simply the fitting of the eyes to see, of the hands to work, of the mind to perceive the truth, of the tongue or the pen to express it. And it is by the practice of all these that we educate ourselves and become strong and clear-headed men."

Dr. C. B. Smith, who for many years has been chief of the Extension Service at Washington, has become a friend and philosopher among young people. Dr. Smith says: "The essence of religion is service to men. No man can live the abundant life without being in a substantial measure religious, giving whole-heartedly and joyously of himself and his goods in the service and welfare of his fellow men. . . . The abundant life is promoted by knowledge: knowledge of things that surround us, knowledge of science, philosophy, literature, music, the arts, song and rhythm, with the hands in handicraft and otherwise. The abundant life is promoted by the opportunity at times to be alone in the hills, in the storm, beside the sea; at other times to mix with the crowds and be a part of a social gathering—the convention, the group, the camp, the recreation center. In this new era we should not be content until all men shall have an opportunity to have some work, some income, some leisure in order that they may have a part in the abundant life contemplated for each man from the beginning."

If our young people expect to succeed, be happy and satisfied, they must give abundantly of their own effort. They must be willing to pay the price for the reward expected. Above all during those younger years they must make a reputation which will last them for life, a reputation for honesty, integrity, fair dealing, and a willingness to work. They should be true to their religious concept, accord to others that which they expect for themselves. They should study their own abilities and build on that which seems most promising and most abundant. Any profession or vocation chosen can be dignified and satisfying if sufficient effort and honor is put into it.

Aaronic Priesthood Activities

By Joseph L. Wirthlin of Presiding Bishopric

The following problem was brought to us by a mother:

"My boy who now holds the office of Teacher in the Aaronic Priesthood is less active in his quorum than he was as a Deacon, preferring Scout and other group activities to those of his Priesthood quorum. Where does responsibility for this condition rest and how may the problem be adequately met?"

Bishop Wirthlin's suggested solution is here presented:

THE life blood of the Church of Jesus Christ of Latter-day Saints is activity. Activity is to the Church what the sap is to the tree. Prevent the circulation of sap in a tree—the leaves wither, dry up and fall; the branches become brittle and hard; soon the tree becomes gaunt, ghostly, and unpleasant to look upon. It is dead. Young men, bearers of the Priesthood of Aaron, must be free partakers of this great dynamic force in the Church, which stimulates faith, lays a foundation for a testimony, and precludes all that is evil. That force is activity.

The lack of Church activity is inevitable spiritual death. The salvation of the youth of the Church is inseparably associated with Priesthood work. Priesthood is the authorized activity in the affairs of the Kingdom of God.

To sustain the Aaronic Priesthood membership in their active interests, there are several factors to be considered:

First, the home and all of its relationships to young men, particularly the example set by the parents in their activities, encouragement to be dependable in Church assignments, commendation for achievements. Point out the power of prayer. Joseph Smith said, "Teach them to pray. The prayer of youth availeth much." Close cooperation between parents, bishopric, and Lesser Priesthood supervisors is of paramount importance.

Second, the great need of the hour is prepared, inspired leadership for young men. A noted authority on Lesser Priesthood work states the case clearly in the following excerpt: "We often speak of a boy problem, but it is a man problem. When a supervisor is efficient, prepared, interested, and awake to the needs and view points of the boy, there is no boy problem. An interested supervisor will meet his quorum Sunday morning in consideration of assignments, recitations, checking up, but his real work is during the week, between meetings, checking up on absentees, encouraging the boy who may have lost his interest in Priesthood work, and assisting boys who may have personal problems.

Third, if the Lesser Priesthood Extension Plan is in operation, every boy in the ward will be accounted for, in some activity of the ward.

Should a Priest, Teacher, or Deacon manifest more interest in Scouting than in Priesthood work, it is the difference between a prepared leadership and an indifferent one. It is the difference between a well developed program of activities and

one which has received no consideration. I would say that mothers who have difficulty in having their sons attend to Priesthood duties should first take an inventory of the home and see that it is in order; second, if the ward supervisor fails, consult the bishopric; third, cooperate fully with all organizations in the ward that are interested in boys.

Young men demand the positive things in life. They must have activity. They are searching for adventure. These three are found in Aaronic Priesthood work: positive principles of life and Life Eternal, activities by the score, and adventure in searching out the truths of the Gospel. Activity is the life blood of the Church.

HOW WISE

By Olive C. Wehr

How wise is man!
His wisdom has added years
To his life span.
He achieves to conquer Adam's curse
And to alleviate Eve's distress;
He has verily learned to create
Human comfort and happiness.

How wise is man?
He has wantonly created,
As only man can,
For himself and for his generations,
The ways and means that destroy
Mankind, body and soul, and rob
Life itself of meaning and joy.

How wise is man?
How good is he?
O God, in thy goodness
Judge mercifully!

Women We Should Know

LYDIA SPENCER CLAWSON—WIFE AND MOTHER

By Ramona W. Cannon

"LAY me on an anvil, O God! Hammer and beat me!" cries the modern poet, Carl Sandburg. Sister Lydia Spencer Clawson was much too young to make any such request when her own shaping on God's anvil began. It came without invitation, and, as with many of our pioneer wives and mothers, the process was long continued and fraught with pain. Yet, Sister Clawson accepted her lot with heroism, and from the ringing blows of her life she emerged a character of finest, staunchest workmanship and beauty.

From the first, she learned to master situations, however perplexing, rather than become their victim. She was only eight when her father, the gentlemanly and beloved Daniel Spencer, died, leaving her mother, Mary Jane Cutcliff, one of his widows, with four small children to support. There was a time when each daughter had but one dress. Yet the children were kept clean, for their mother washed their dresses each night and ironed them each morning until the girls grew old enough to do their own and their mother's too.

At nine Lydia was tending babies to increase the family income. At thirteen she regularly went out sewing. That she could make dresses was a chance discovery growing out of her attempts to master her first great obstacle, the lack of a dress to wear to Prissy Jennings' birthday party. Prissy was rich, and she and the other girls would have lovely party frocks. Lydia determined to have one, too. But how?

Most unexpectedly she appeared at the old Octagon House in the Thirteenth Ward, near her home, and asked to hem tablecloths and napkins. "You are too little," was the reply. "You might give me a trial," appealed the child. The trial led to what employment was available, but labor was cheap and dress materials expensive. Lydia did not earn enough to buy her material. Governor Woods' wife, a neighbor, knew the situation and left her sewing machine with Lydia while she went on a trip. The child could now cut by the thread and sew flour sacks from the factory at a penny apiece. Increasing her funds by making several hundred of these, she purchased some black and purple checked cashmere. But alas, her mother was so crowded with rush orders for dresses that she could not even offer more than the slightest help to Lydia. So the girl, not yet thirteen, laid papers on the floor and experimented with cutting front, back, and side gores until they looked right. She pinned the waist on her own figure many times before sewing. Fortunately, the dress and the party were a success.

This same spirit of determination not to be worsted, coupled with extraordinary ingenuity, dominated Sister Clawson's entire life. She found a way to set Rennie's broken collar bone when no medical help

was available; to remove from her own throat the ulcers which were choking her when she had diphtheria; to manage Rudger Junior's convulsions when, weak from her own illness, she had no strength herself.

Soon Lydia was sewing, earning a dollar a day, which she turned over to her mother. Frequently, after a long day's work, she would come home and cut out and make a Mother Hubbard. Quick and expert, she could complete one in two hours. "Ugly things, Mother Hubbards," confides Sister Clawson, "but they were in great demand, though I could never come to being seen in one myself." This pride in personal appearance has always kept Sister

LYDIA SPENCER CLAWSON

Clawson looking the superior person that she is, and makes it a joy to meet her now in her seventy-ninth year, whether at home or on the street.

Lydia's family moved to Pleasant Green when she was still a young girl. She became secretary of the Sunday School and a visiting teacher in Relief Society. Sometimes an unprovided, expectant mother was found. The teachers would gather donations of money or materials, supply the rest from their own slender purses, and make a layette, with petticoats and dresses to reach from the mother's knee to the floor.

LYDIA, quick-witted, good-natured, a worker and a noted beauty, was frequently sought in marriage. But she was in no hurry. "I never want to marry an apostle, a stake president, or a bishop," she would say. "Things are too hard for the wives when the men have to be away so much. I want a good, genuine 'Mormon,' but I also want a mate." She drove so many other stakes that her family sighed, "Well, it looks as though we shall have to have some one made to order for you." But to Lydia one young man had long seemed made to her order —Rudger Clawson, who even qualified religiously, having no more important Church positions than those of ward teacher and home missionary.

In the course of time these two were wed. That was a difficult period, however, and Lydia continued to sew, using the cumbersome tin pattern-models in vogue. Then she became a pupil of the Mather sisters, who were teaching the drafting of paper patterns to fit the figure and conform to any desired style. Lydia, who had had some original experience along that line at the age of twelve, soon became expert. She was a favorite with out-of-town customers, because she required only one fitting to complete a satisfactory garment.

The birth of her first baby was a terrible ordeal in which Sister Clawson's life was despaired of. The child was always delicate. As the years passed, Lydia nursed him through many sieges of illness until at twenty he died of typhoid fever after his mother had watched him days and nights without removing her clothing.

Brother Clawson was only thirty-one when he was called to move to Brigham City to preside over Box Elder Stake. Here was Lydia, only a girl, face to face with the experience she dreaded. But now she did not flinch. She, too, like so many other women, must make her sacrifices for the carrying on of God's work.

Certainly through Brother Clawson's ten years as stake president and remaining years as an apostle, her life was no easier than her forebodings had pictured it. Hers was the problem of rearing a large family with the father away much of the time. She nursed children through severe illnesses and did the extra work required of her. Her heart cried out in terror when a precious soul hung in the balance between life and death and the father could not be reached. Her spirit perhaps ached along with her body when her husband came in one evening with a group of men to be provided for only a few hours before one of her

difficult births. But those were the days when traveling was slow and difficult, when there was a dearth of hotels, and when hospitality was less a matter of social interchange than of grim necessity. Her experience was not uncommon among women of the Church in rural communities. Sister Clawson's two characteristic comments about such times are: "Well, no one heard me complain about it," and, "I couldn't have done it by myself—a higher power carried me through."

The Clawsons' move to Brigham City was a dramatic experience. The train ran into a terrific blizzard and was stalled for three days. The family almost perished from cold and hunger. Finally, arriving in the dead of night, they found the station room locked. Rudger, weak and suffering from the inclemency of the weather, had to make his way a mile and a half to Sister Minnie Snow's home, harness a horse and drive back for wife, child and luggage. Sister Clawson, waiting, could only pace up and down in the icy blasts, carrying her heavy two-year-old child.

The Clawsons were not at first cordially welcomed by the people. This man was young, inexperienced, unused to country life, a stranger. Why should he be sent to preside over them? They received their answer in the wise guidance and the humility and beautiful spirit of Brother Clawson and in the helpful, lovable nature of his wife. The family income being meager, Sister Clawson at once began to sew again and was soon in great demand. She also raised chickens, sold eggs, and kept two boarders. During their eleven years' residence in Brigham City, she gave birth to five babies, and once nursed herself through diphtheria, only to find that the delicate eldest child had contracted scarlet fever. Sister Emma Stohl, learning the situation, braved the two dreaded diseases and moved in to help Sister Clawson.

BACK in Salt Lake, with Brother Clawson an apostle, the family of seven moved into a small house. "But children want a nice home," says Sister Clawson. So she magically made room for nine boarders, and with the income began to build in the front yard a comfortable home where they still reside.

Better times came. There were the years of presiding over the British Mission, where this experienced woman gave wise advice to the missionaries and the women. There were trips with her husband, visits to her married children in Washington, Chicago, and elsewhere. All of these have been delightful to her. Her zest for life is still keen, her observations quick and alert, her appreciation deep and spiritualized.

Sister Clawson chose the best of all careers—that of a true woman, wife and mother, whose price is still "above rubies." Her children have laughed and wept in her presence and have been comforted and sustained by her patient understanding and her delightful sense of humor. Affectionate always, she still stimulates them and spurs them on to achievement. They truly "arise and call her blessed." She feels that her days spent with them have all been "jewels strung on cords of love."

Nine human souls she has launched—like stately frigates—on the

stream of time that flows into the sea of eternity. Four of them early slipped over the brink; but they are still hers, waiting beautiful and unsullied for their parents. Truly her life has been selfless and sacrificial, yet most ample in reward. When memories of earthly riches, ease, power or fame are less than the dust to eternal souls, Sister Clawson, hand in hand with her husband, can look upon her nine beloved children with their posterity and say, "These are ours."

THE QUEST

By Elsie Chamberlain Carroll

The search for Beauty is a quest
That ever lures the soul of man;
In various avenues he's sought
Since time in this old world began.

He sometimes cries, "I've found her. Now
My quest is done. Behold her—Truth!"
Again his shout of triumph rings:
"Lo! Beauty is a name for Youth."

Another search and he declares
She hides in Nature's varied guise,
And may be found by anyone
Who looks with eager, seeking eyes.

He often states that Beauty is
A yearning of the soul, a dove
That sits within the heart and sings
The blisses of eternal Love.

He sees her as a little Child
With smiling lips and eyes that trust;
As Age that walks serenely on
Though cynics warn, "The end is dust!"

It's true that he has found in each
Of these some answer to his call;
But in a lovely Woman he
Will learn that he has found them all.

The beauty of her form and face
He loves; and yet he holds supreme
The beauty of her heart and soul.
It lifts him like a glorious dream

To heights he thought he could not reach
Without her to inspire—his Best.
Within her womanhood she holds
Consummate answer to his quest.

How Poor A Thing

By Mabel Harmer

CELIA HUNTER sat on the veranda of her lovely, white home drinking in the sheer beauty of a perfect May morning. The row of lilacs along the south side of the lawn were giant clusters of purple and beyond was the pink and white of an apple orchard in full bloom. The green lawn stretched away in front of her until it was met by the trim picket fence.

She glanced up the road now to see David Marshall's two little boys trudging along on their way to school, little Jerry's cap just barely showing above the top of the fence. As they reached the gate she waved as usual, but instead of waving back and going on, they opened the gate and came up the walk. Celia went down to meet them.

"Hello, boys," she greeted them. "How are you this morning?"

"We're fine," answered seven-year-old Bud, spokesman by reason of his one year seniority. "We thought that maybe you would give us some of your lilacs to take to the teacher."

"Why, of course. I'll be glad for someone else to have some of them. There must be hundreds on these bushes. We'll pick a big bouquet for each of you."

"Your flowers are prettier than anyone else's," Bud commented, as Celia began breaking off branches, "and your house is prettier, and I guess you're prettier."

"Thank you, young man." Celia was amazed to feel the color creeping into her cheeks because of a child's compliment. "And that was a very pretty speech. Do you think we have enough flowers now?"

"I guess so. Anyway we can stop by tomorrow and get some more," Bud answered complacently.

"Of course you can," Celia agreed with a smile, as she released the branch and turned around. And then noticing for the first time a rather large tear just below the knee of Jerry's trousers, she said, "Dear me, did you get that from my lilac bushes?"

"Naw," Jerry replied, quite unconcerned, "I teared it yesterday."

"But why didn't Betty mend it for you?"

"Betty's gone home. She doesn't work for us any more. There's a new girl coming tomorrow, and maybe she'll mend it." It was plain to see that one tear in his trousers more or less meant little or nothing in Jerry's young life.

"Shall I do it for you?" Celia suggested. "If we hurry we'll just have time before you have to get to school."

"Well—I guess so," Jerry conceded, after a moment's hesitation.

"All right. Come up on the porch while I run in for needle and thread, and we'll have you fixed up in no time."

She returned to find the boys seated on the top step arranging the lilacs into two bouquets. "I can't do a very good job on these while you have them on, but we'll mend them in some fashion."

A FEW minutes later the boys were once more on their way to school while Celia sat staring after them with yearning eyes. Poor little motherless tykes, she thought. Sometimes the "help" on the place took very good care of them, and there were other times when they were almost neglected. David did the best he could, but his own work was about all he could handle without doing more than was barely necessary for the boys. Viola's long illness, dating back to soon after Jerry's birth, had been very costly, as everyone knew, and since her death, two years ago, David had never seemed able to get quite "caught up."

It was queer the way things had turned out after all these years. She and David had grown up together on the neighboring places of their parents, had hunted the first flowers of the spring and the last colored leaves of autumn together. They had become engaged while they were still in high school. Then there had been that fateful evening soon after graduation when they had quarreled over something so trifling that she could scarcely remember afterwards what it had all been about. In her pique she had gone to the annual school picnic with a visiting boy from the city while David had taken Viola, blond and tiny with a doll-like face. The next day David and Viola had run away and married.

No one but Celia knew what a blow it had been, but she held her head high and kept her heartache and disappointment to herself. But she had never been able to bring herself to marry anyone else. She had given all of her love to David.

What his feelings had been after his hasty marriage no one had any way of knowing, of course. After the birth of the second little boy, Viola had taken ill, and they had scarcely ever been seen at the village gatherings.

Her musings were interrupted by Hilda, the Swedish girl who assisted with the housework. "Do I make chocolate or nut cake for the party tonight, Miss Celia?" she asked, appearing in the doorway with a dishtowel flung over her arm.

"Oh, I—" she was tempted, as often of late, to say that she wouldn't go. She was too old now to feel entirely at home with the unmarried crowd, and it was no great fun to dance with the husbands of her old school friends. But it wouldn't do to settle placidly down to old maidenhood and complete retirement, so she said almost brightly, "We'll have a chocolate cake, Hilda, but I'll come in and make it myself when I've had three more whiffs of this delicious morning."

IN other days Celia would have been very gay as she dressed for the party. She had a lovely new rose-colored crepe dress that matched the color in her cheeks and made a perfect foil for her dark hair. But new dresses, even gay ones that recaptured some of her lost youth, didn't make such a lot of difference now. She wondered, as did many others, why she stayed on in the little country town. In the city she could perhaps be a "bachelor girl" with a career or at least an exciting job of some kind. And she ended, as she had done a hundred times before, by assuring herself that it was be-

cause of the home. It had belonged to her father and mother, and they had spent a lifetime making it into the gracious, lovely thing that it was. She couldn't bring herself to turn it over to strangers.

Jed and Marcia Patten from across the road called for her at dusk, and they drove a short distance to the social. "You take a whirl with Celia," Marcia said to her husband as they stepped inside the hall. I promised to help in the kitchen for awhile."

"You bet I will," Jed responded enthusiastically, as Celia handed her cake to Marcia.

They had circled the hall twice when Celia's quick glance caught David sitting at one side. It was the first time she had seen him at a social gathering of any kind in years, and her first feeling of surprise was followed by one of sympathy for his careworn appearance. Poor David, she thought. He must indeed have been having a hard time. But on second thought, it was no worry of hers. He had chosen his own path, and if it had turned out to be a thorny one, he had only himself to blame. She caught his gaze intent upon her and was careful to keep her head turned in the other direction.

The evening was almost half over before he came to where she stood.

"Oh, hello, David," she greeted him in cool, even tones, as if they had never been on friendlier terms than that of the merest speaking acquaintance. "It's nice to see you."

"Thank you," he answered, and then after a brief hesitation, "may I —will you dance with me?"

"Of course, I'd be glad to." Pleasant enough words, except that the tones were much more polite than friendly, and the smile was far too brittle.

David's arm around her once more! David's eyes were looking into hers with just a dash of that willfulness that she had learned to love so long ago, and that had been the cause of their undoing. But Celia's face reflected none of the tumult that went on within her heart, for more important than any of this was her pride—her pride that had been hurt so badly when David left her for another girl. So she kept smiling politely and carried on a meaningless conversation about people and things that mattered less than nothing.

David left soon afterward, without waiting for the late supper, and Celia would liked to have gone too, for somehow or other the party had lost all its flavor and seemed utterly stupid.

THE following Sunday was Mother's Day, and as Hilda had been given the entire day off to spend at home, Celia stayed home from church to take care of the housework. She finished in a short time and spent the rest of the morning picking flowers and putting them into every vase in the house. It was one sure way of bringing sunshine into rooms that were too dull and quiet. But one could not pick flowers indefinitely, so without bothering to prepare any lunch, since she was all alone, she sat down in the living room with a magazine.

She was glad when the doorbell rang. Interruptions of any kind were a diversion, but she was sur-

prised to see that her callers were Bud and Jerry, for they had never before ventured within her gate except when she was visible on the outside of the house.

"Come in, boys," she said, smiling down at them. "I suppose you're just on your way home from Sunday School."

"Yes'm," Bud answered. "We brought you something."

"Something for me? How lovely. What is it?"

"These." Bud held forth a large, square, white envelope, and Jerry promptly followed suit.

Celia opened the first one and drew forth a Mother's Day card. On the cover was a picture of a flower-bedecked garden gate. She turned to the inside and started to read the verse, but the title "Mother Dear" was all she could see through the tears that were fast dimming her eyes.

"They gave them to us at Sunday School to give to our mother, but we didn't have a mother at home to take them to, so we thought we would bring them to you," Bud explained. Then a bit fearful because Celia had made no response, he questioned, "Don't you like them?"

Celia dropped to her knees and gathered both boys in her arms. "Of course I do," she cried. "I love them, and I love you."

A few minutes later the boys were on their way again, each with an orange in one hand and a piece of cake in the other, while Celia stood in the doorway looking after them with tears starting afresh now that there were no puzzled eyes watching her.

WHEN the bell rang again half an hour later, she went back to the door to find David standing there.

"Come in," she said, in some agitation lest there still be tell-tale traces of tears on her cheeks.

"The boys just came home," he said, "and they told me. I'm sorry if they bothered you. They meant well, you know."

"Of course they did," Celia replied quickly. "It was sweet of them." There was a dangerous break in her voice. Oh dear, if she could only keep those tears back this time.

"Celia," David's voice was husky, too, now, "I've been an awful fool. I've been too proud to come near you because you have so much and I so little. Your home is so beautiful, while I—"

"Why, David," Celia interrupted, "it is you who have much. What is my home compared to your boys?"

David's face filled with a new light and hope. "Then you might be willing to— Oh, Celia, I love you so much."

"And I you, David," she answered softly, as his arms went around her. "I, too, have been nurturing my pride, and what a poor thing pride really is!"

"Too poor a thing to crowd out love," he said, as his lips touched her dark hair.

The Body's Need For Mineral Salts

By Dr. Rose H. Widtsoe—University of Utah

TO refresh the reader's mind the writer repeats that the three general purposes for which the body needs food are: to supply heat and energy with which to maintain the body temperature, and to supply the energy for the internal and external work; to supply building material for growth and for the maintenance and repair of the body tissues; to regulate the body processes. We learned that energy and heat are obtained from all of our foodstuffs: the carbohydrates (starches and sugars), fats and proteins. The body's chief sources of building material are proteins (meat, eggs, milk, cheese, nuts) and mineral salts. Water, vitamins and energy are also necessary for body building and tissue repair. Materials needed for the regulation of the body processes are obtained from all of our natural foods.

COMPOSITION of the Human Body

The human body is made up of approximately twenty elements. By elements is meant the simplest forms in which materials appear. These elements are named in the order of the greatest amounts found in the elementary composition of the body:[1] Oxygen, Carbon, Hydrogen, Nitrogen, Calcium, Phosphorus, Potassium, Sulphur, Sodium, Chlorine, Magnesium, Iodine, Copper. Many other elements are found in the body, and even though they appear only in very small amounts, they are important.

[1]*Chemistry of Foods and Nutrition*, Sherman.

SPECIFIC Needs of the Body for Mineral Salts

1. *To Build and Maintain Body Tissues.* Just as a building needs a strong foundation and a sturdy framework to support the weight that will be superimposed upon them just so does the body need a strong, well-formed skeletal or bony structure to carry the weight of the body and to protect its internal organs. In order to build this skeleton, mineral salts are necessary, the most important ones being calcium and phosphorus. A sturdy, well-formed skeleton is conducive to health and gives beauty of figure and graceful poise to the body. Mineral salts are necessary for the growth, development and maintenance of teeth.

Mineral salts also enter into the composition of the soft tissues and fluids of the body but in much smaller amounts.

2. *To Regulate the Body Functions.* By regulating the body functions is meant the orderly working of the various cells, organs, glands, and fluids of the body. The internal work of the body is so intricate and so important to life itself that it must be accurately controlled. This control is largely the work of the mineral salts and the vitamins. Some of the important functions subject to mineral control are:

(1) To make possible the ex-

change of body fluids from one part of the body to another. For example, the food that we eat is digested and changed into a soluble form within the digestive tract. This soluble food must then be carried through the walls of the intestines, and into the blood vessels which carry it to all parts of the body. Finally it passes through the cell walls, and it is in these cells that it is oxidized or burned.

(2) To enable the muscles of the body to contract and expand, as in the beating of the heart, the breathing of the lungs and in the external work of the body.

(3) Mineral salts help to make possible the oxidation or burning of our foodstuffs in the body cells. It is due to this function that the heat and energy bound up in our foods are released for the various uses of the body, such as maintaining the normal body temperature and performing the internal and external work done by the muscles.

(4) One of the most important regulatory functions of the mineral salts is to maintain the normal, slightly alkaline condition of the blood and to give to the other secretions of the body their normal acidity or alkalinity. Some of the minerals, such as calcium, magnesium, potassium, and sodium are base forming or alkaline; and others, namely, phosphorus, sulphur, and chlorine are acid forming. By means of the interaction, largely of these minerals, the proper balance is maintained in the blood. It is vitally important to balance the diet in order that the body may have the right amount of acid forming and base forming foods which will insure the normal, slightly alkaline blood stream.

Acid Forming Foods

Meat (all kinds)
Eggs
Oysters
Oatmeal
Rice
Wheat, whole
Wheat flour
White bread

Base Forming Foods

All fruits, except cranberries, prunes, rhubarb
All vegetables
Nuts, except peanuts
Milk

KINDS and Sources of Minerals Most Needed

1. *Calcium and Phosphorus.*[2] Among the inorganic elements, calcium and phosphorus hold first place. These two minerals are used together in forming bones and teeth. The bones contain 99 per cent of the calcium of the body and 70 per cent of its phosphorus. For normal bone structure a definite ratio between the calcium and phosphorus must be maintained. A disturbance of this ratio one way or the other will cause the disease known as rickets.

(1) *Special Functions of Calcium.* Calcium has other important functions than bone and teeth building. It is necessary in regulating the action of the heart muscles. Calcium is necessary to the clotting of the blood. It preserves the normal response of nerve tissue to stimuli. Calcium is said to be the great regulator of all minerals in the body.

Bones may be thought of as storehouses of calcium and phosphorus.

[2] *Chemistry of Foods and Nutrition*, Sherman.

This supply may be drawn upon temporarily when the diet does not supply sufficient amounts of these minerals for the body's needs. In growing children, where bones increase so rapidly in size, a liberal amount of both calcium and phosphorus must be supplied in the diet if strong healthy bones and sound teeth are to be formed.

The amount of calcium required by adults as determined by H. C. Sherman is 0.68 grams daily; 1 gram daily for growing children; 1 gram daily during the last two months of pregnancy and 3 grams daily for the nursing mother. One quart of milk each day, together with other foods, fruits and vegetables suitable to the child's age, will insure an adequate amount of calcium. An adult should consume at least 1 pint of milk daily.

(2) *Foods Rich in Calcium*

Milk
Cheese
Hard water
Vegetables, especially leafy
Potatoes
Egg yolk
Nuts—almonds, hazelnuts
Fruits
Wheat bran

(3) *Foods Rich in Phosphorus*

Milk
Eggs
Lean beef
Wheat
Dried beans
Apples
Oranges
Bananas
Cherries
Dates
Potatoes
Carrots
String beans

(4) *Special Functions of Phosphorus.* Phosphorus is needed in all of the soft tissues of the body, particularly in the brain and nerve tissue.

The amount of phosphorus required daily by the adult is 1.32 grams and for growing children 1.5 grams. Phosphorus is much more widely distributed in both the animal and vegetable foods than is calcium. It is much more difficult, unless milk is used liberally in the diet, to supply the required amount of calcium than it is to supply phosphorus.

2. *Iron.* Iron is one of the most important minerals in the body even though it is required in relatively small amounts. The principle function of iron is as a constituent of the red blood cells. Without iron these red cells cannot be formed. Oxygen is carried by these red cells to all the tissues of the body where it burns the food, thus releasing the heat and energy that was stored in the food. The heat is used to maintain the normal body temperature, and the energy is used to perform the internal and external work of the body. Oxygen must be constantly supplied to all of the body tissues in order to sustain life.

Iron deficiency is intimately connected with the disease anemia, which means that the blood does not contain a normal number of red blood cells. This condition is very often brought about by an insufficient amount of iron in the diet. In many young, growing people, we note listlessness and lack of pep which is often attributed to laziness. As a matter of fact, the real cause may be too few red blood cells to act as carriers of oxygen to the body tissue so that the food can be burned and yield heat and energy.

The body possesses little ability to store iron, so the daily diet must include the body's needs. This element is so important that Nature safeguards the welfare of the infant by storing sufficient iron in the liver during the fetal life to last the baby until it is old enough to eat foods rich in iron. Milk is deficient in iron.

The amount of iron needed daily by an adult is 15 milligrams. Growing children require much more than adults. It is now thought that inorganic iron can be used by the body, provided copper is also present. As a general rule, it is better to provide a diet that will meet the nutritional needs for the minerals and vitamins; but occasionally the diet can be supplemented to advantage with inorganic mineral and the synthetic vitamins for the natural vitamins in capsule form.

It has been determined that copper is necessary in order that the body may be able to use the iron.

Foods rich in iron and copper arranged in the order of greatest amounts are:

Iron

Beef liver
Chicken liver
Beef muscle
Apricots
Peaches
Raisins
Apples
Prunes
Raspberries
Spinach
Beet greens
Cheese
Whole grains

Copper

Fresh calf liver
Beef liver
Nuts
Dried beans and peas
Whole cereals
Dried fruits, especially yellow
Poultry
Fish
Meat
Green string beans and peas
Leafy vegetables
Fresh fruits, especially yellow

3. *Iodine* is necessary to the manufacture of thyroxin, a secretion of the thyroid gland. Thyroxin helps to regulate the rate at which the body burns the food. When there is insufficient iodine in the diet, the thyroid gland enlarges in order to provide a greater area through which the blood can flow and thus give the gland a better chance to secrete a greater amount of iodine. Women and adolescent girls are particularly susceptible to the enlargement of the thyroid gland when they live in a region where the iodine content is low in the water and soil. Utah water and soil are very deficient in iodine, thus the vegetables, cereals and fruits grown here are deficient in this element. Fruits and vegetables grown on the Pacific coast and trucked into Utah are rich in iodine and have done much to relieve the people in the State of this disease. Inorganic iodine is often administered under the direction of a physician. Iodized salt is quite generally used for table salt. This also should be used only upon the advice of a physician, as toxic goiters are made worse by its use.

Foods Rich in Iodine (where soil is not depleted of iodine)

Sea foods, fresh and canned
Iodized salt
Vegetables
Fruits
Whole cereals

4. *Other Minerals.* Potassium and magnesium are important in nutrition. These minerals appear abundantly in a wide variety of plant and animal foods, so a diet adequate in other respects will contain an adequate amount of these minerals.

Sodium chloride or common salt is extremely important in controlling body functions. This mineral is widely distributed in our foods. The practice of adding salt to our food as a condiment insures an adequate amount. The excessive use of salt should be discouraged.

EFFECTS of An Insufficient Amount of Minerals

When one or more minerals are present in the diet in an insufficient amount, serious defects in body development and in the maintenance of body processes result. Deficiencies of different minerals produce different symptoms as follows:

Calcium and *Phosphorus*, stunted growth, soft, imperfectly formed bones, poor, badly shaped teeth and rickets.

Iron, anemia.

Iodine, enlargement of the thyroid gland.

GUIDES for Insuring a Sufficient Amount of Minerals in the Diet

Milk and other dairy products, buttermilk, cheese, etc., should be used liberally in the diet of both adults and children. Dr. Sherman suggests that as a measure of safety every growing child should have a quart of milk daily and adults one pint daily.

Fruits and vegetables of all kinds should be used liberally. It is advisable to use fewer potatoes and more green vegetables. Fresh, green vegetables and the yellow fruits are the richest sources of the mineral salts. In order to insure an adequate supply of vegetables and fruits for all year use, the canned foods should be used.

Eggs should appear frequently in the diet alternating with meat. Whole cereals are a good source of mineral salts.

Cereals Made up of Whole Grains[3]

Oatmeal
Puffed wheat
Shredded wheat
Whole cracked wheat
Dark Farina
Wheatena
Graham mush
Whole rice

Highly Refined Cereals

Cream of Wheat
Light Farina
Corn flakes
Cornmeal, white
Hominy
Grapenuts
Pearled barley
White rice
Puffed rice

[3]*Nutrition and Physical Fitness*, Bogart.

The Shining Heart

By Sibyl Spande Bowen

CHARACTER DESCRIPTION AND RESUME—1ST INSTALLMENT

IN the moldy decay of the old family mansion on Puget Sound lives

"MISS BRILL" CAREY, spinster of 55, christened Brilliant Alaska in honor of her birthplace, and earning a sparse living as a seamstress. Her interest in life is centered in her niece, red-haired

NELL CAREY, who has ambitions to be an artist. Lack of means to study and the opposition of her fiance are defeating the cause of art and hastening the day of her marriage to

FRED NAGLE, practical, unromantic young chicken farmer, who believes money should stay in the bank and a woman should stay in the home. He is determined to see that Nell finds her place in his home.

Miss Brill pockets her stiff Carey pride and asks her father's old friend, wealthy Philander Maddox, to give Nell a job in San Francisco, hoping the girl will develop her artistic talents and forget the stolid Fred at one and the same time. Miss Brill is convinced Nell does not love Fred.

The old lady walks several miles in the rain to get some sewing to do, overdoes her frail strength, and is found on the road in a dazed condition by Nell and Fred. Nell's joy at learning of the promised job is overshadowed by anxiety over her aunt's illness. That night Miss Brill suffers a stroke, and Nell foresees a halt to her promised career. But to Fred the misfortune spells hope for an early marriage, and he waits impatiently to hear the report of Miss Brill's doctor. Nell is mystified by her aunt's mutterings about a "shining heart," but dismisses it as the delirium of a sick woman.

CHAPTER TWO

NELL CAREY, small and slender in her blue print dress, picked her way over the beach boulders to where Fred sat waiting for her. She had sent him there to get him out of the house. Somehow, Miss Brill sensed his presence there, and it made her very nervous.

Nell never questioned her affection for Fred Nagle. As he sat, solidly competent, upon his rock, he visibly embodied all the commoner virtues. Nell knew that. Everybody in Pine Point knew it. Fred had led his high school class. He had gone competently to agricultural college for just the two years required to learn the theories of poultry raising, and with a practicality that amounted to genius had scorned to waste any more time in the halls of learning. The embellishments of classical education were not for Fred. Now he was raising poultry and was already regarded as an authority by the men thereabouts. With his usual forthrightness he had also acquired Nell. How, she was sometimes at a loss to explain, but engaged to Fred she was, nonetheless.

Nell sighed in relief as she took her place on the boulder beside the young man. Say what you would, he was a reassuring person to see on this uncertain day. The good, brown sweater that outlined his stocky self, the short, curly, yellow hair neatly brushed to his round head, the earnest set of his square jaw, his blunt nose and clear, depthless blue eyes all looked steady and safe as the rock on which he sat. Nell felt suddenly secure merely to be near him. If only he did not look so stubborn!

"Well?" Fred asked. His question was for Miss Brilliant, but all his concern was for Nell. There

were heavy, violet shadows under her gray eyes, and her face looked whiter than ever against the dark chestnut of her windblown, curling hair.

"I—suppose she's better. You can't tell. She looks at you but doesn't say a word. And we worked —all night." The girl leaned her head wearily on her hand.

"Didn't the doctor say what's wrong?" the young man demanded.

"It's—a stroke," Nell admitted hesitantly. "It seems she's had one before—that time she said it was a heart attack. It's what has made her leg drag now and then."

"A stroke!" Fred exclaimed. "People are bed-ridden with those. I know, because my grandmother had one. The second one always keeps them in bed."

"Oh, no!" cried Nell. She clenched her hands tightly, fiercely. "Oh, no!" But this time it was a whisper. Ahead of her the shining vision of San Francisco, of the art school, wavered, crashed, like bright glass shattered by the flight of a malignant, dark arrow. When she left the house this thing that had struck so suddenly had seemed temporary, just a slight upset in her plans. Now suddenly she knew that Fred was right. The second stroke always kept them bed-ridden. She shivered.

Fred watched the girl gloomily. He felt almost angry with Miss Brill. If she hadn't insisted on overdoing herself, Nell wouldn't be faced with this catastrophe. Then suddenly he brightened. This illness showed another angle. He rolled the thought about slowly a minute, then grinned. He had an answer to that art school talk.

"Why, Nell," he said, "now's the time we ought to get married. I'd help you take care of Miss Brill."

Tears filled Nell's tired eyes. For a moment she was tempted, sorely tempted, to throw the burden of the thing upon Fred's strong shoulders. But Miss Brill! She had never liked the idea of Nell's marrying him, stalwart as he was. And now—no, she could not worry that confused, sick mind merely to lighten her own cares.

"That's dear of you, Fred, but not now. It would excite her too much. There's Dr. Schmitz coming out now." Nell scrambled up hurriedly and ran up the rough path to the drive, Fred following. She looked mutely at the doctor.

Dr. Schmitz patted the girl's shoulder kindly. "Now, don't worry. Your aunt isn't going to die. Not right away. Of course, she isn't talking, but she's conscious, and she's in no pain at all. Mary Kelly's here to take care of her. And don't let that bother you either. I'll see that Mary gets her money."

Nell choked a little. "We have some money, Doctor,—in the Chinese chest." Money saved, penny by penny, Nell thought bitterly, from their endless berry picking, an infinity of stitching, a wilderness of jam sold to the summer campers.

"Oh," Dr. Schmitz said, "that's what she meant. Your aunt tried to tell me something about a Chinese chest and a shining heart." He climbed into his shabby car. "But don't worry her about it," he warned, "she mustn't be excited about anything."

NELL nodded mutely and fled along the grass-grown drive, beyond the house, to a log cabin down near the water. Fred followed silently and helped the girl upon the stone platform that made an open porch where she liked to sit when she was troubled and look out over the soothing, never-changing, ever-different waters of the Sound.

This cabin was a copy, as true and exact as old Tom Carey could recall it, of his house in Brilliant, Alaska. He had built it as a refuge when the grandeur of the new mansion had pressed too heavily upon his simple soul. There he had collected his bear skins, his rifles, his mining tools, his snow shoes, his elaborate parkas, and the great chests he and Anne Carey had first taken to Alaska with them. Miss Brill had added to these treasures from time to time, until the place was known as the Alaska house, sacred to the memory of youth, of dreams, of vanished fortune. There was a huge rubble fireplace in the main room, a four-poster bunk piled high with the weight of Miss Brill's perfect "hope-chest" patchwork. There was even a little kitchen lean-to, where old Tom had sometimes cooked himself a catch of salmon after a night on the Sound in his punt.

Nell settled on the platform and looked soberly at Fred. He sat down beside her.

"Well?" he said, his familiar opening.

"San Francisco's off, of course. I stay here," she said dully, and looked up in time to catch a satisfied look on Fred's face. "Fred Nagle, I do believe you're glad," she challenged indignantly.

"Say," Fred protested, "I'd be a fool not to be. I never pretended I wanted you to go down there, did I? Sensible thing for us to do is get married. You can't swing this thing alone. We can start work on the new house up on Maple Hill and stay on here until it's ready," he said practically.

A cold little fear shadowed Nell's mind, an indefinable shrinking. Without stopping to think about things, she knew Fred was right. She couldn't take care of the invalid alone—not when the little nest-egg in the Chinese chest was gone. But instinctively the girl shook her head, nibbling hard on a piece of grass she had plucked.

"Why not? That's the sensible thing to do," Fred exclaimed heatedly, his neck beginning to redden.

She couldn't tell him, not now, why she refused—that Miss Brill would surely die if she left the gray house; that the vision of the art school, dim as it was, was dearer to her than he was. "It wouldn't be fair," she said huskily, "to dump all our worries on you. Let's wait awhile. I can take care of Aunt Brill all right, don't worry."

But in her heart she was afraid. How on earth she would manage the doctor bills, the medicines, the extra dainties, to say nothing of Mary Kelly's modest pay, was a nightmare. Somehow they'd never planned on Miss Brill's never being able to sew again.

Fred muttered sulkily, "I only wanted to help you out. You know I'd do anything to get you, Nell. I'd even put up with Miss Brill."

He wouldn't have to put up with her. "I'm not ungrateful, Fred,"

Nell murmured, "but this time we'll wait and see. Maybe she won't be in bed so very long. She's always been so strong. And anyway, I have to stay here and take care of the garden and things."

Still mooning over that art school racket, Fred thought, and rightly. "Promise me one thing, then. If your aunt's not on her feet by summer's end, we'll get married."

Nell agreed listlessly. She was even too tired to feel anything, much less be thrilled, at the prospect of her marriage. Besides, she had known for a long time she would some day marry Fred. It was just that she wanted to study first. "You can draw interest on your house money that much longer," she said mischievously.

"Well, you don't see me putting good money into a house before I need it," Fred retorted, as he assisted Nell down from her perch. "The garage is good enough for me, and a lot better than most single fellows have."

It really was, Nell knew. Fred was snug and comfortable in his domicile, where neat filing cases, scoured kitchen sink, shower bath, and business desk elbowed each other in orderly flanks. Fred's housekeeping was as efficient as his poultry keeping.

THE young man left her at the kitchen door, and Nell went slowly into the darkened house, her fears upon her like a weight. She didn't want to marry yet—not before she'd had her chance. If the sick woman knew she was driving Nell to the very thing she'd fought to keep her from! But she must not know, not ever.

Mrs. Kelly, the practical nurse Dr. Schmitz had brought with him, tip-toed out of Miss Brilliant's bedroom. "She isn't asleep," she whispered, "but you can keep an eye on her while I run home a minute. I'll be back to get her ready for the night."

Nell slipped into the big bedroom and sat down in the carpet-covered rocker near the bed. Miss Brill was not asleep. Her hands, curiously lax, moved restlessly over the red and white of the patchwork bed cover. Then, without opening her eyes, her lips moved; she tried to speak.

Nell jumped up and leaned over the bed, watching closely, her heart beating fast. The struggle went on, but no words came.

"Don't, Aunt Brill. Don't try to talk. There isn't anything at all you need worry about," the girl whispered urgently.

But the old lady's face worked, and finally she managed, "Chinese chest—shining heart." Then she stopped, exhausted.

"I know about that, Darling," Nell told her soothingly, "and I'll go right up as soon as Mary Kelly gets back and see that everything is there. Don't fret. Nobody'll steal it. Nobody knows about it." She stopped short. Somebody did know about it. She had told Fred and Dr. Schmitz this very day.

Miss Brill frowned impatiently but made no more effort to talk. She isn't satisfied, thought Nell, and looked about until she found a pencil and pad of paper. The invalid tried to hold the pencil in the lax, waxy hand, but the effort came to nothing. She sighed, and was still.

Nell sat down again beside the

bed, troubled. This "shining heart!" Never before had she heard mention of such a thing. Probably it was nothing but a fevered imagination, but the girl meant to search the Chinese chest to its very bottom, and discover what, if anything, worried the sick woman.

She got up presently and found the package of Mildred Carson's trousseau linen and began to hem. Miss Brill watched her with her sharp, black eyes, and gradually some small bit of peace came into them. She's worried about the money, too, Nell thought, and hemmed the faster. Work she despised with all her heart, this hemming, but she'd do it until she went blind if it would ease the fears of Aunt Brill.

When Mary Kelly returned, Nell put on a sweater and slipped out of the back door. She hurried along the beach path, her chestnut hair flying in the stiff breeze from the Sound. Her heart was heavy, but her mind was made up. Yesterday old Philander Maddox, the rich man from San Francisco, had given her a job. Today he would get it back again. There was no use hoping, with Miss Brill lying inert as a log in her bed. I'll be taking care of her, getting thin and old as she is, all the rest of our lives together, the girl thought. And the sorrow, the panic in her heart, was not for herself, but for Miss Brilliant, who had had such high hopes for her girl.

(To be continued)

SPRING FEVER

By Zara Sabin

Ah, yes, I know the snows are deep
  Upon the mountain-side,
That e'en the hardy violets
  And crocuses still hide.

I have not heard a blue jay jeer
  Nor seen a lark . . . Who cares?
I can not wait another day
  To paint the kitchen chairs!

HAPPENINGS

By Annie Wells Cannon

MARCH—Gladness comes from within and is a gracious gift.

CHARLOTTE, Emily and Anne Brontë are to be honored with a memorial in Westminster Abbey—the highest distinction Great Britain bestows on its gifted sons and daughters. When a book stands the test of years in the choice of the intellectual public, it becomes a classic. This is true of the works of the Brontë sisters, especially of Charlotte's *Jane Eyre* and of Emily's *Wuthering Heights*. The latter is listed among the very few best novels by the critic and novelist W. Somerset Maugham in a recent article on books.

ELEANOR PATTERSON, connected with newspapers all her life, and director of the Chicago Tribune Company and New York Daily News Company, has recently purchased the *Washington Herald* and the *Washington Times*—a great venture for a woman.

MARGARET BYERS advises women to "Dress in tempo with your temperament" in her book *Designing Women*. She is considered one of the best authorities on the art, technique, and cost of being beautiful.

SARAH JOSEPHA HALE, besides being the first woman editor in America, is responsible for Thanksgiving Day as a national holiday, the movement to make Mount Vernon a national memorial, the addition of "lingerie" to our vocabulary and the elimination of the word "female" from the facade of Vassar College. Newspapers are fine weapons for accomplishment. The name of the Relief Society was changed from "Female" to "Woman's" Relief Society in 1872, word being sent to the branches through the columns of the *Woman's Exponent*, edited by Emmeline B. Wells.

ALLADINE BELL COUTTS of Logan, Utah, was one of six winners of Dramatists Guild fellowships—a grant of $1,000 from the Rockefeller Foundation for encouragement of dramatic art.

GRACE CANDLAND JACOBsen of Provo, Utah has been invited to contribute some of her beautiful poems to the *Bozart Westminster*, a quarterly magazine of the University Press, Georgia.

NANCY RICH PUGMIRE, 84, of Idaho, Elizabeth Palmer Frost, 94, of Utah, and Mary J. Ransome, 85, of Arizona are among the notable women and Relief Society workers who died this last winter.

MARIA M. JOHNSON of Mount Pleasant, poetess and contributor to western publications, died recently in her southern California home.

MAUD ADAMS, after 20 years, appeared before a limited audience on the Town Hall stage, New York. In recounting incidents of her theatrical career, she said of all her parts Peter Pan was her favorite.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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EDITORIAL

That Which Is Ours

THE history of woman is one of ceaseless activity. Her versatility, resourcefulness, inventive ability, charitableness, love of beauty, self-sacrifice, loyalty and love have been important in the advancement of civilization. No one today insists that woman's contribution has been a modest one. The result of women's influence was concisely expressed by a certain gentleman when he said: "So far from women exercising little or no influence over the progress of civilization, they are capable of exercising, and have actually exercised, an enormous influence; this influence is, in fact, so great that it is hardly possible to assign limits to it, and, great as it is, it may with advantage be still further increased. . . . It has produced powerful results and has affected the shape and character of the society in which we live."

The native instincts of women have directed their various activities into avenues of love—helpfulness and service—and this is the only basis upon which a superior civilization can be built.

The history of the Church is replete with instances of loyalty, sacrifice, courage, and intelligent effort on the part of Latter-day Saint women, and their contribution in advancing the program of the Church is inestimable. In an address given by President Heber J. Grant at Relief Society Conference, he said: "I think that the Relief Society has done and is doing today a very remarkable work in this Church, and their work is appreciated very much by the First Presidency and each and all of the General Authorities."

The Prophet Joseph Smith recognized the natural instincts and native abilities of women and the part they were to play in the work of

the Church. Though the attitude of his day was that woman's place was the home, and the home only, he enlarged her sphere and "turned the key" that she might rise, go forward, develop self and improve Church and community life; that she might "manifest benevolence irrespective of creed or nationality; care for the poor, the sick and unfortunate; minister where death reigns; assist in correcting the morals and strengthening the virtues of community life; raise human life to its highest level; elevate and enlarge the scope of women's activities and conditions; foster love for religion, education, culture and refinement; develop faith; save souls; and study and teach the Gospel".

Through organization comes strength, power, and influence, impossible to attain individually. Opportunities for individual advancement as well as service to others are multiplied manifold. Through the Relief Society organization, the entire Latter-day Saint sisterhood has been elevated. Active participation in Church and community affairs has advanced the women of Relief Society until they hold a position of leadership among the important organized women's groups of the world.

WOMEN the world over have made great advancement in the last one hundred years. Many doors of opportunity have been opened to them, and they have forced many other doors to open. As they have realized their strength, they have moved on to greater and greater strength, and their accomplishments stand a monument to them. However, women must not feel that the position which they hold in the world today, and which has been gained through such earnest effort, is entirely secure. Opportunities that are present now may not be theirs tomorrow. Appreciating the advantages which are theirs, they should safeguard them and constantly strive for further advancement. Then, natively endowed with humane instincts and keen perception, with opportunities to constantly improve, they should play an important part in removing prejudices and evil practices of society, in improving laws and institutions—in making Christianity a reality in the world.

What does the woman's movement of the past mean to us individually? Do we appreciate the power and influence of women in the world? Are we active in preserving what we have and in steadily pushing forward? Do we take advantage of each opportunity for learning and service that presents? Are we alert to conditions about us which may be improved, and to our individual responsibility in their improvement? Do we appreciate and value the organization provided for Latter-day Saint women by a Prophet of God, through which we may work most effectively? Women today are heirs to many advantages. Let us be worthy daughters of noble mothers.

Dr. Ellis Reynolds Shipp

"To live, kind Father, just
While I can execute this trust
Of mortal life in usefulness,
So long as I can others bless,
No longer do I ask.

"When that time comes, take me
To realms of immortality;
Renew my useful powers then
So I can live and work again.
For that will Heaven be."

DR. ELLIS REYNOLDS SHIPP received her answer to this prayer, so beautifully expressed in poetic phrase, January 31, 1939, when her spirit was released from earthly bonds to enter into immortality.

Dr. Shipp was one of Utah's most remarkable and noteworthy women; her long life one of unselfish service and devotion to her family, her friends and humanity.

She was born in 1847, on the Iowa prairies, when her father, with his family, were migrating with the driven people from Nauvoo. When she was five years old, they resumed the westward journey, and many incidents were recorded on her mind, which in later years she related in her writings.

She lived almost a century and noted the changes in a changing world, from the oxen-drawn covered wagon to the airplane, from the tallow candle to the electric light. The deprivations and struggles of pioneer life moulded a character of courage and dependability which helped her meet life's vicissitudes with strength and calmness. Hers was no flower-strewn path; yet, from the beginning to the end, it was an unfaltering course that led to a goal of achievement.

Dr. Shipp was an ardent student, possessed of many natural gifts and charm of person, and found happiness in intellectual pursuits.

She was a devoted mother and desired beyond almost anything to afford opportunities for her children. She chose the field of medicine as a way to give service and gain a desired goal. As physician and teacher, hundreds of women revere her memory for kind ministrations and wise instruction.

For many years a member of the General Board of the Relief Society, Dr. Shipp made rich contributions from her experience and practical knowledge to that great organization.

Among honors bestowed upon her in recognition of her great service was that of being the honored guest at her alma mater in Philadelphia, where she received a gold medal for sixty years' service as a medical practitioner. In 1937, when she was ninety-one, the Salt Lake Federation of Women's Clubs selected her to a place in the Women's Hall of Fame and bestowed upon her a medal for distinguished service.

Her book of poems called "Life Lines" portrays in the magic of words her refinement of soul, her love of all things beautiful in nature and humanity, her hope and faith in God—the fountain of all knowledge and intelligence.

Her family and loved ones are rich beyond words in a heritage of loving service and sublime faith.—A. W. C.

Notes FROM THE FIELD

By Julia A. F. Lund, *General Secretary*

Wells Stake

THE Arch of Progress program of Wells Stake Relief Society, launching a campaign for 1,000 members by the end of June, 1939, was held Thursday afternoon, October 23, in Whittier Ward chapel.

The Arch symbolized the Relief Society, with the corner stone and foundation representing the organization in 1842 in Illinois, composed of a small but stalwart band of women organized by the Prophet Joseph Smith. The walls of the Arch represented the steady membership growth of the Organization during the past 96 years. The program was planned to encourage and inspire the women of Wells Stake to carry on the noble work and to enlist every woman within the boundary lines of the stake in the service of this great Society.

MEMBERSHIP ARCH

The program featured the creation of Wells Stake Relief Society in 1932 with Sister Marie Tanner as the first president. General President Louise Y. Robison and Sister Amy W. Towler, present president, were also honored. Appropriate and inspiring addresses were given, and beautiful vocal and instrumental music was rendered. Stake President Thomas E. Towler, former General Board Member Sarah M. McLelland, and Bishops William A. Bateman and Fred W. Schwendiman were in attendance.

The program was conducted by Eva C. Heiner and Lorena W. Anderson of the Relief Society Stake Presidency. Refreshments were served following the program.

The auspicious launching of the drive has been followed by intensive effort on the part of every ward. The quota of 1,000 members has already been reached, and it is expected that this number will be considerably increased by June.

To successfully put over the Mem-

bership Drive in the stake an award was offered to the ward that reached its quota first. The same idea was carried out in one of the wards, which proved to be very stimulating and successful: The ward was divided into districts, and prizes given to the district supervisor and to the two workers in the district enrolling the most new members.

LEFT, LUCINDA GUSTAFSON.
RIGHT, MARY L. RANSOM

PAULINE COOMBS, AGE 87

St. Joseph Stake

AMONG the delightful reports of stake activities comes the following account of the St. Joseph Stake:

"With the idea of increasing enrollment and stimulating attendance, the St. Joseph Stake Relief Society held a party on August 23. Every married woman in the stake was invited to come and bring her daughters. Each ward was called upon to give one or more numbers on the program. The Stake Board offered four prizes: one for the oldest mother, one for the youngest, one for the mother having the most daughters and one for the grandmother having the most granddaughters present. The Central Ward, which has an enrollment of about 65, carried off the first three prizes; and the Eden Ward, which has about half that enrollment, took the fourth prize. The oldest mother was Mrs. Pauline Coombs, who was 87; and Melba Layton, aged 16, was the youngest mother. Mrs. Alice Dodge, president of the Central Ward Relief Society, had seven daughters present, while Mrs. Frances Hancock of the Eden Ward carried off the granddaughter prize, having 17 granddaughters present.

"Other interesting facts were learned at the party. There were present eight mothers who were over

80 years of age, four mothers who had been in the Relief Society for sixty years, and ten mothers who had worked in the Relief Society for forty years. Sister Mary Ransom, a member of the original St. Joseph Stake Relief Society Board, was present and also her sister, Mrs. Lucinda Gustafson, who was a member of the second organization of the St. Joseph Stake Relief Society.

WORK AND BUSINESS ACTIVITY, SAN BERNARDINO WARD

"The party was held in the afternoon on the Thatcher Ward lawn, and each guest was served with ice cream and cookies. It was estimated there were about one thousand in attendance. It was a most satisfying sight to watch old friends shake hands who had not met for years. The stake officers felt the entertainment was most worth while and hope to make it an annual affair."

San Bernardino Stake

THE following interesting report from the San Bernardino Stake is suggestive of the results that may follow Relief Society General Conferences:

"While enjoying the very delightful Relief Society General Conference, we conceived the idea of coming back to our stake and holding, as nearly as possible, a similar convention. We were very careful in our note taking and in listing the songs and poems used. As soon as possible after returning, we held our convention, calling it a Conference Report Convention. All of our wards were represented by large numbers. Each board member reported the department assigned to her. The spirit of the Lord was with us, a kindly feeling prevailed, and ward workers have reported that they felt almost as if they had attended General Conference themselves.

"Sunday, November 20, singing groups were organized in each ward. We were thrilled with a group of sixty Singing Mothers from our

stake, who furnished four numbers for the stake Priesthood conference. The group was also asked to sing two numbers at the Municipal Auditorium for the Covered Wagon Days' program, conducted under the auspices of the Community Church Service, at which President Grant and Elder Richard R. Lyman were guest speakers. We are most happy for the opportunity that was ours.

"The Work and Business meetings this year are being enjoyed very much. The above picture was taken at the San Bernardino Ward on Work and Business day.

"Our stake leader suggested that each ward have a contest, displaying a centerpiece for a Thanksgiving table. The displays were attractive, and members received many excellent ideas for beautiful Thanksgiving tables. Some of the wards also exchanged Thanksgiving recipes.

"Most of our wards have an all-day Work meeting, where much sewing is accomplished."

Carbon Stake

THE following is a report of the Carbon Stake Relief Society Membership Drive, launched November 1 and closed December 10:

"Our first point of contact was a talk given in the Sacrament meetings, where we tried to convert every one to the mission of our Organization and create a receptive attitude. We took an entire program, including an orchestra, to some of the wards. After we felt we had accomplished our purpose, we asked that the most enthusiastic members be appointed to meet with us at our first Union meeting.

"We decided to use a Membership Arch, divided into four distinctive units, and at the end of the four years to use the completed Arch as a grand finale of the drive. The first year's activity was to be symbolized by a baby whom the General Board had left in our care for normal development. We wanted the baby to grow during the year until it compared favorably with the excellent program offered by the Organization. We demonstrated this with a skit. In each ward increased membership was to be symbolized with the idea of developing a baby. This idea made so great an appeal to the mothers that it was decided that every member could contribute to the growth of the baby by being responsible for enrolling a new member. Of course, each new member must understand the three requisites for membership and be acquainted with all phases of the work.

"For the Union meeting a special preliminary program was planned, each of the seventeen wards of the stake being represented by a girl. With marching and song, they dropped a bag containing their per cents into the stake bag. This was a competitive program and had the desired effect.

"The wards held receptions, giving a prize to the individual bringing in the most new members. These were followed by a stake reception at which time a hymn book was given to each of the six wards having the highest percentage of membership increase.

"At the stake reception we found that our Membership Baby had attained four years' growth in one year and that every ward in the stake had reached its quota, some going over. We returned this baby to

Sister Cora L. Bennion of the General Board, who was our conference visitor, with a copy of the quotas up to that time.

"The Stake Presidency met with us and were pleased with our efforts.

"The drive was a very satisfying piece of work to every one concerned. It created such a spirit of good comradeship and fun that we still hear the echoes, and the ranks are still swelling. We feel that it has done much to help the wards in the Carbon Stake."

Kolob Stake

WE are indebted to Sister Retta R. Harmer, Secretary, for the following fine report of a garden project in Kolob Stake. We print it as a fine suggestion to other stakes:

"Planned for the purpose of stimulating interest in raising better and larger gardens for family use both in winter and summer months, Kolob Stake Relief Society sponsored an outstanding garden contest the past season.

"Under the direction of President Hannah Clyde, who initiated plans for the contest, Mrs. Prudence Palfreyman, also of the stake presidency and W. H. Anderson of the high school agriculture department, visits were made during the summer to the gardens entered, and accurate accounts of produce from these were kept.

"At the close of the season, directors of the contest as well as entrants were enthusiastic over the results of the garden project and expressed a desire to make it a larger and better enterprise the coming year. Four prizes were awarded.

Still more and better vegetable and flower gardens in this vicinity next year is the aim of the Relief Society, and plans are now being formulated to conduct another contest the coming season.

"Beginning early in the spring, a series of meetings to instruct contest entrants on various phases of gardening will be held from time to time, and garden tours will be conducted during the summer. Regular forms on which entrants may keep an itemized account of their garden production will be distributed, and several fine prizes are to be given at the close of the season for the best garden projects.

"Judging will be based on production, appearance, care and other items. It is also planned to have gardens grouped according to size and type to further facilitate fair judging. Mrs. Clyde, Mrs. Palfreyman and Mr. Anderson will again have the enterprise in charge."

AWAKENING

By Celia A. Van Cott

I heard voices in the garden
As I strolled up and down,
Pleading to loose their fettered bonds
For Spring had come to town.

The Crocus pushed her golden head
Above the crusted sod;
I pressed my finger to her heart
And felt the pulse of God.

MUSIC DEPARTMENT

Attention Choristers

A LETTER containing the following instructions regarding the musical program to be provided by the augmented group of Singing Mothers at the Relief Society April Conference has been sent to all stakes and missions. These instructions are of importance to all groups of Singing Mothers:

I. *Special Invitation*

The General Authorities have invited Relief Society Singing Mothers to furnish music for both sessions of the General Conference, on Thursday, April 6. Due to the significance of this day, we deem it a real privilege to be so honored and have accepted the invitation. We should like to have as many stakes as possible represented.

II. *Registration*

The office is anxious to have definite information as to how many stakes and missions will participate at this particular Conference. If you have not already done so, will you please notify the office as to the number your stake is sending. *It is imperative that we have this information.* Owing to the number of stakes participating, we are compelled to limit each stake to twelve members.

III. *Songs*

The following songs will be used:

"Sanctus"—Gounod
"Benedictus"—Gounod
"O Bread of Life"—Franck
"O Morn of Beauty"—Sibelius
"The Lord's Prayer"—Gates
"For the Strength of the Hills"
"Abide With Me"
"He Died! The Great Redeemer Died"

IV. *Requirements*

Again may we remind our Singing Mothers that all songs (both music and words) are to be memorized. The last three hymns are to be learned as follows:

"For the Strength of the Hills"—all verses, soprano and alto parts as found in the *L. D. S. Hymn Book.*

"Abide With Me"—all verses, soprano part only.

"He Died! the Great Redeemer Died"—all verses, soprano and alto.

The Central Group will sing additional parts to make the harmony complete.

Regulation uniform dress will be used—black or very dark skirt, with white satin blouse. Full description of blouse, material, buttons, ribbon, etc., may be found in the November, 1937, issue of *The Relief Society Magazine.*

As heretofore we are expecting each stake to send a balanced group.

V. *Four Days Involved*

The first song practice will be held in the Tabernacle at 9 a. m., Monday, April 3, under the direction of Professor Wade N. Stephens. It is important that Singing Mothers be present at this time.

April 3 and 4 will be devoted to placing of groups, rehearsals, etc.

April 5—Relief Society Conference.

April 6—General Conference.

VI. *Reservations*

May we suggest that if some of our women contemplate stopping at hotels, it might be well to write directly to the hotels for reservations and rates, as soon as possible.

ATTENTION is called to the fact that a department will be held for Choristers and Organists as a part of the regular April Conference program. For the discussion period, will choristers and organists kindly bring written copies of any questions they may wish to have considered. This will conserve time and make it more profitable and interesting for all.

Hints for Studying Conference Music

By Wade N. Stephens

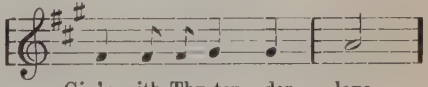
"O MORN OF BEAUTY"

THIS piece should be taught in strict tempo, being sure that the last long note in each phrase is well sustained throughout its full value. Where the second soprano part is divided, the two notes should be sung by an equal number of voices if possible. Where this cannot be done, put more voices on the lower part. In dividing the first alto, if you have an uneven number of voices, put more on the lower part also.

"O BREAD OF LIFE"

IN the first verse of this piece, a change in words is to be made. Beginning in the last measure of the top line on page four, the two lower parts sing "the living bread, Holy". Please change this to read "the holy, living bread". Otherwise the first verse is to be taught as written, with careful regard for the rests.

In the second verse, do not teach the solo part. Use only the three chorus parts. On page six, the last two measures, where the words are "Giv'n with Thy tender love," teach the first soprano the following notes instead of those written:



The tempo should be rather slow, and regular throughout except for the last line, which is sung more slowly. Be sure all the rests are observed.

LESSON DEPARTMENT

Theology and Testimony

Lesson 9

PETER, THE HEAD OF THE CHURCH

HELPFUL REFERENCES

James E. Talmage, *Jesus the Christ*, pp. 692-694, 702-709, 219, 768.

Charles R. Brown, *These Twelve*, pp. 14-22.

A. B. Bruce, *The Training of the Twelve*, consult index under heading of *Peter*.

C. E. Macartney, "Of Them He Chose Twelve," pp. 112-121.

F. J. Mueller, *Christ's Twelve*, pp. 25-29.

THE Risen Lord Probes Peter's Heart. — The third manifestation of the risen Lord to his apostles was on the shores of the Sea of Galilee. (John 21:1, 14) Our Lord helped Peter and his associates to another miraculous draught of fishes. After dining on fish and bread that the Savior had prepared, Peter was subjected to a painful questioning by the Master. It was especially trying to Peter because he was by no means over the terrible remorse incident to his thrice denial of the Christ. "Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?" By "these" Jesus meant not fishes, as some have suggested, but Peter's fellow apostles. One can imagine how difficult it must have been for Peter to reply, "Yea, Lord; thou knowest that I love thee." (John 21:15) Then came Christ's charge: "Feed my lambs." Peter is no longer referred to as a fisherman, but as a shepherd. The Savior asks Peter substantially the same question twice more. After Peter's agonized declarations of love for him, He added respectively the injunctions: "Tend my sheep" and "feed my sheep." We may justly infer from the Gospel narrative that the Christ gave Peter the formal call to be his earthly representative on the occasion referred to. In addition our Lord predicted to Peter—very tenderly we believe—the manner of his death. "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." (John 21:18) The Gospel then adds: "This spake he, signifying by what death he would glorify God. And when he had spoken this, he saith unto him, Follow me." This meeting of Christ and his apostles must have been a most solemn occasion. Peter knew that his Master had forgiven him and expected him to carry on as a true leader. In the end his love for the Christ would be manifested by martyrdom.

PETER Speaks on the Day of Pentecost.—In another lesson we dealt somewhat with the effects

of the Holy Spirit on the apostles following the day of Pentecost. At this point we shall deal a little more in detail with the part Peter played in the drama of that eventful day. According to the Acts, when the Holy Spirit descended upon the disciples on the day of Pentecost, they began to speak in tongues. The resulting commotion was so great that Jews from all parts of the Mediterranean world (Acts 2:5-11), then staying in Jerusalem, came running to the spot. These were all amazed to hear their own language spoken by Galileans. "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine." (Acts 2:12, 13) Peter then arose to speak. He pointed out that those who were speaking in tongues were not drunk, for it was but 9:00 a. m. (Jews were not accustomed to drink so early in the day.) This unusual phenomenon, he said, was nothing more or less than a fulfillment of a prophecy made by Joel (2:28-32) many hundreds of years before. Joel had made reference to the fact that in the last days God would pour out his spirit upon all flesh and show marvels in the sky above and the earth beneath. Peter seized upon this passage as the quickest and most satisfactory way of explaining to the crowd an unusual spiritual phenomenon. As a matter of fact, his interpretation of the passage was not correct, for when the angel Moroni appeared to Joseph Smith, he quoted the very same passage from Joel and said that it was not yet fulfilled but soon would be. (See "Writings of Joseph Smith," 2:41 in *Pearl of Great Price*) However, the scripture served Peter's purpose, and he went on from that point to interpret to the assemblage the meaning of the life and work of Jesus the Messiah. The multitude showed intense interest in Peter's remarks and asked guidance of him and his colleagues of the Twelve. The people were instructed to be baptized in the name of Jesus Christ, and there were three thousand souls added to the Church that day. (See Acts 2:14-41) It must have been a day of great rejoicing. The young Church of Christ had found itself. So had Peter. He was a new man. Gone was his fear, his timidity, lack of spiritual insight, and desire for political preferment.

ALL Things In Common.—Wise men through the centuries have attempted to solve the economic inequalities of society. So long as some people have much more of this world's goods than they need and others have less than they need, or even live in abject poverty and want, so long must the Church of Christ labor to solve the problem. Men are born unequal in respect to mentality and physical capacity. In a world shot through with pagan concepts and practices they are therefore found to be unequal in ability to acquire worldly substance. But the economic necessities of most men are roughly the same. When a man has less than a certain minimum of worldly goods, we know from experience that such a situation is liable to have far-reaching consequences in terms of crime, sickness, neglect, and other factors of direct concern to religion. The ancient Church was aware of this. It would appear to us that Peter was the lead-

er in instituting a new and limited economic order. The Acts gives us a very short account of what was done. Living as we do in a day when every conceivable economic panacea is being invoked, we should like to know the details of the ancient order. What we have is the following: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need: And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." (Acts 2:44-47) How long did this order last? Was it successful? Did it spread into the various branches of the Church as Christian missionaries carried the Gospel to the known world? Was Peter given a special revelation by the Lord to institute it, or had the latter taught the substance of the order to the apostles during his three years' ministry? These are interesting questions, but their answers are yet to come. However, the administration of the order must have taxed the ability and ingenuity of Peter and his colleagues to the limit. The experience of the Church in this dispensation has given us some idea of the difficulties involved in the United Order.

PETER Opens the Door to the Gentiles.—One of the most important events in Peter's administration was that which made it possible for the Gospel to be carried to the Gentiles. Peter was the guest of Simon, a tanner, who lived at Joppa in a house near the sea. Hotels and inns were disreputable places, and he naturally sought hospitality in a private home. That Peter stayed at a tanner's house is an interesting fact in itself and shows how the spirit of love and democracy was brought about in the ancient Church. The Jews regarded the work of a tanner as absolutely unclean. "It is impossible," said a rabbi, "for the world to do without tanners; but woe to him who is a tanner." The Gospel caused Peter to judge men upon a much more substantial basis than their trade. It was while at Simon's home that he had the vision of the unclean animals. (See Acts 10:9-16) Peter was much perplexed over the vision and wondered what it might mean. The answer soon came when the Spirit sent him to accompany three men who had been sent by Cornelius, a centurion from Caesarea. When Peter arrived with his friends, he found Cornelius and others waiting for him. Cornelius related the story of how an angel had appeared and had instructed him to send for the apostle at Joppa. Peter then preached to those present. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34) The Holy Spirit fell on all who were present and there was another harvest of souls, for many were baptized at Peter's direction. (Acts 10:47, 48) The admission of Gentiles into the Church created a sensation among the Jew-

ish Christians and some dissension. (Acts 11:1-18) This was but natural, for under the Law of Moses Jews were a "separate" people and had special laws defining their duties towards Gentiles. The Christians now began to see clearly that the Gospel of Christ had a universal character and could be preached to non-Jewish peoples.

PETER and Paul.—It is natural to speak of Peter and Paul together, for Peter opened the door for preaching the Gospel to the Gentiles and Paul became the fiery apostle to and champion of them. After Paul's conversion (Acts 9) he became the most brilliant expounder of Christianity. The contacts of Paul with Peter are few but interesting. Paul mentions the circumstances under which he first met Peter in his letter to the Galatians. "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days." (Gal. 1:18) This meeting must have been an unusually interesting one,—Peter, the apostle and man of business, and Paul, scholar and orator.

After fourteen years Paul went up to Jerusalem again. (Gal. 2:1) Apparently there was a dispute in the Church over keeping certain provisions of the Law of Moses. (See Gal. 2:1-10; Acts 15:1-29) Paul championed the cause of the Gentiles and was upheld by Peter. On another occasion, however, Peter displayed a weakness (characteristic enough) which Paul immediately noticed. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. . . . I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews." (Gal. 2:11-14) Evidently the lines of cleavage in the Church over the Law of Moses were so pronounced that Peter didn't have the courage to act according to what he knew was right. But the bold Paul didn't hesitate to tell Peter that he was in the wrong. Some think that Paul was a greater man than Peter and point to the above incident as one of the proofs. At this late date we do not know all of Peter's burdens. He was meeting tremendous problems, and the administration of the Church was a serious matter. Only a very great man could have shouldered the responsibility he did.

PETER'S Martyrdom.—Space prevents our treating other great events in Peter's life as we should like to do. According to tradition he met a martyr's death. The First Epistle of Clement of Rome says, "Let us set before our eyes the good apostle Peter, who, through unrighteous envy, endured not one or two, but numerous labors, and having suffered martyrdom departed to the place of glory due him." Tertullian (about 200 A. D.) was the first writer to speak of Peter's death by crucifixion in Nero's reign. Origen says that "at last, having arrived in Rome, he was crucified head downwards, having himself requested that he might so suffer." Peter evidently

met death in his old age as the Christ had predicted. (John 21:18)

Questions and Problems
(Deal only with as many as time permits.)

1. On the day of Pentecost great numbers of people were brought into the Church. What apostle in this dispensation brought great numbers into the Church in a short time?

2. Why do you suppose the Savior allowed Peter, Paul, and others to preach to the Gentiles, but did not do so himself?

3. Read I Cor. 9:5 and comment on the probable difficulties and trials of Peter, his colleagues, and their families.

4. Have some one in the class prepare a summary of the teachings in the two Epistles of Peter. (We assume here that Peter wrote both of them. Some scholars deny that he wrote either.)

5. Read Gal. 2:11-14 and II Peter 3:15-17 and comment on the traits of Peter's character shown therein.

6. What work did Peter do in this dispensation? (See D. & C. 27:12; 128:20)

Visiting Teacher Department

MESSAGES TO THE HOME

No. 9

Healthy Mental Attitudes as Taught by Jesus

PAUL, an apostle of Jesus Christ, says, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (II Tim. 1:7)

"The health of mind of an individual will depend upon the emotional attitudes developed. Some are fundamentally unhealthy; some are decidedly wholesome." (Ligon)

Jesus' teachings clearly indicate those attitudes which are mentally healthy and which are the basis for building strong personalities that will stand against strong trials.

The attitude of faith in a fatherly God is suggested by "Our Father" from the Lord's Prayer. This relationship creates a feeling that we are loved; a sense that all is well, which minimizes the harassing efects of fear on the mind. This encourages faith in oneself, reducing fear of personal failure. Jesus did not say MY Father. All are His children, all brothers and sisters. Faith in the worthiness of humanity is an impetus to serve the common good.

Social interest, a healthy attitude, is expressed in "Love thy neighbor as thyself." Alertness to the needs of others leaves no room for mental disorders through self-pity or excessive introspection. Giving through genuine love strikes at selfishness and at the danger of mental unbal-

ance caused by the greed of getting.

"Love thine enemies," Jesus taught. We cannot love our enemies and at the same time be sick with hate, anger, envy and suspicion. If we forgive freely, if we judge not, we are not apt to be victims of a consuming bitterness of mind, or acid retaliation.

If our motives for high personal achievement are guided by a desire to better serve our fellows, we shall have healthier mental attitudes.

Jesus said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which builds his house on a rock."

Visiting Teachers are to call attention to Theology, Literary and Social Service lessons, also Work and Business programs planned by the ward.

Literature

THE ADVANCE OF THE NOVEL

Lesson 9

The Late Nineteenth Century to Date

THE novel, on account of its length and very structure, is admirably adapted to a world which is rapidly becoming adult. In it, the author, if he really has anything to say, has space in which to say it and an audience to which to speak. The novel is the inside history of events and people. It is history built from the inside out, and therefore, is of great importance to any age.

"Stevenson was thirty years old when George Eliot died," said Professor Phelps.

That young man stood ready to build a new literary tradition. The realism of his predecessors was to give way to a new and gorgeous romanticism, though a restrained one, that places the novels of Stevenson in the front ranks of books of their kind in all the world.

Stevenson, a painstaking worker, produced his great romantic novels, one after the other, setting a new pattern for lesser people to follow. His *Treasure Island, Kidnapped, St. Ives,* and other stories, became the fashion of his generation. They are still held to be classics of the language.

This new type of romantic fiction is suggested by Phelps in the following quotation: "Of all modern authors, Stevenson is the best for youth. Our boys and girls follow the arch-magician from wonder to wonder, and they learn the delight of reading, and they absorb the beauty of style, as one learns good manners by associating with well-bred exemplars. For Henry James describing a lady serving tea on an English lawn is not more careful with his language than Stevenson describing one-legged Silver in the act of murder. Stevenson was purely literary; he was not a great dramatist nor a great poet, though he wrote verses and plays; but it is

abundantly clear that he was a great novelist, essayist, and maker of epistles. In these three departments he stands in the first rank."

Stevenson, always sickly, died at an early age in 1894. Almost immediately thereafter a sweeping romantic revival got under way that flooded the markets of the world with romantic tales. Many of these made excellent reading for pastime only. Among these which all of us can easily remember were fast-moving stories like *The Prisoner of Zenda*, which has recently had a notable revival on the screen, *When Knighthood Was in Flower*, and the Graustark stories which had such a vogue nearly a quarter of a century ago.

During that revival, too, the detective story had a revival in the Sherlock Holmes series and the Raffles tales by Doyle and Hornung, respectively.

These stories, though light and passing in nature, made interesting reading; and many of us will remember hours of pleasure contributed by stories such as have been mentioned, as well as by many similar ones written about the same time in America.

Romanticism and realism, however, are usually to be found at the same time among men, although during different periods one or the other will have the ascendency according to the greatness of the writers. At the same time, therefore, that these stories mentioned here were being written, a greater school of writers was busy upon what Professor Phelps is pleased to call "life" novels, a sort of reformed realism.

Notable among these writers of the so-called "life" novels are William DeMorgan, Arnold Bennett, H. G. Wells, and others in England. All of these men wrote creditable novels which are already, in some cases, safely nominated for a position among the classics. Arnold Bennett made an unusual stir with his *Old Wives' Tale*; and H. G. Wells did much writing, especially in the field of the so-called experimental novel.

Probably the man who looms greatest among the English novelists of recent times is Thomas Hardy, although Professor Phelps gives to Hardy's contemporary, George Meredith, a place close beside him. Phelps, a Victorian at heart, likes the "buoyant philosophy" of Meredith better than the pagan philosophy of Hardy. He admits, however, that Meredith's style is often "perfectly opaque" and acts as "a hedge between him and his reader". So true is that statement that comparatively few, other than the scholars, spend much time with Meredith.

"Meredith," says Phelps, "himself was a thousand times more interesting than any of his works." Many readers will agree.

On the other hand, Hardy's novels are most interesting even though his philosophy is stern and unyielding. To him, man is in the unseeing, unfeeling hands of an inexorable fate. As Phelps puts it: "In Hardy's eyes, we are mere bits of the vast machine; we have no more influence than the spoke of a fly-wheel; we do not have to wait until we are dead before we are rolled round with rocks, and stones, and trees."

For the benefit of those who may not have an opportunity to read

Phelps, the following bit is included: "Thomas Hardy's superiority as a novelist over George Meredith consists mainly in three things: the perfection of constructive power (no novelist was ever a better architect), the beautiful stately march of his style (First chapter of *Return of the Native*, or Gabriel Oak telling time by the stars), and the universal character of his *dramatis personae*."

". . . of all living English novelists (Hardy is now dead)," says Phelps, "none can possibly be considered his rival. We may indeed truthfully omit the word English; there is no writer in the world today whose prose fiction is of equal value."

Three of Hardy's novels have won almost universal acclaim—*Return of the Native*, *Far From the Madding Crowd*, and *Tess of the D'urbervilles*. Phelps likes the first best, the writer likes *Tess* best. It is a wonderfully constructed piece of artistic writing.

The twentieth century has seen the rise of many writers among whom are to be found several women novelists who may one day take their places among the revered writers of their sex.

In order to avoid confusing the reader, it may be wise to close this particular discussion of the novel with Thomas Hardy. He lived to a good, ripe age, gave us many poems, essays, and novels and has gone to his reward. It is safe to say that he will always rank as one of England's very greatest novelists. Some critics are already willing to assign to him first place. Whether he is eventually to occupy that position only the passing years can determine.

A GLANCE at Chapter 9 in *The Advance of the English Novel* will reveal the names of many novelists of England not mentioned in this brief discussion. Many of them, as well as many whom Professor Phelps has not named at all, would be worthy of notice if there were room.

Suggestions

1. Read chapters 5, 6, 7, 8 of *The Advance of the English Novel*.

2. Read passages from Stevenson's *Treasure Island* as examples of his style.

3. Read from chapter 1 of *The Return of the Native* by Thomas Hardy to get an idea of his style.

4. Brief book reviews of novels by Wells, Bennett, DeMorgan, Galsworthy, etc., would be appropriate.

5. Review the definitions of a novel found in Lesson 1 of this course.

6. Wilber L. Cross gives a list of twenty-five prose fictions in his book *The Development of the English Novel*, Macmillan. They are *Le Morte d'Arthur* by Malory; *Rosalind* by Thomas Lodge; *Pilgrim's Progress* by Bunyan; *Robinson Crusoe* by Defoe; *Roderick Random* by Smollett; *Clarissa Harlow* by Richardson; *Tom Jones* by Fielding; *Tristram Shandy* by Sterne; *The Vicar of Wakefield* by Goldsmith; *Castle Rackrent* by Edgeworth; *Pride and Prejudice* by Austin; *Waverly* by Scott; *Kenilworth* by Scott; *The Pathfinder* by Cooper (American); *The Scarlet Letter* by Hawthorne (American); *Pelham* by Bulwer-Lytton; *David Copperfield* by Dickens; *Vanity Fair* by Thackeray; *Barchester Towers* by Trollope; *Jane Eyre* by Brontē; *Adam Bede* by Eliot; the

Ordeal of Richard Feverel by Meredith; *Return of the Native* by Hardy; *Treasure Island* by Stevenson; *The Brushwood Boy* by Kipling.

Another critic might have changed some of these novels, but certainly all critics would have agreed on the majority of them as showing the development of the English novel.

Education for Family Life

FAMILY RELATIONSHIPS

Lesson 6

Relationship of Children in the Home

By Paul Popenoe, Sc. D.

(Director Institute of Family Relations, Los Angeles, Calif.)

AT successive periods the child has three different relationships to the home. First, he must become adjusted to the home his parents have created. Then, he must break away from that home. Finally, he must go out and establish a home of his own.

Obviously, this demands a high degree of flexibility and adjustability on the part of the young, favored by a high degree of sympathy, understanding, and good management on the part of their seniors.

I.

THE child must become adjusted to his own home.

This phase of the life process has received attention in the first four lessons of this series. In the light of what lies ahead of him, it is obvious that the child can not afford to become *too well* adjusted to his home; he must never be *too* dependent. His natural tendency, almost from birth, is toward eventual emancipation. It becomes strikingly manifest from the age of four or five when he goes into the "negativistic stage" that often worries his mother,—the stage of responding to every request with "I won't". He is trying to assert himself as an individual, and (within limits!) he ought to. For this reason, parents must ever be alert not to let security take the place of growth, but to keep the two well balanced.

II.

THE child must then break away from his own home.

Sometimes this phase of adolescence creates serious disturbances in the family. It may end in juvenile delinquency, runaway marriages, and other behavior problems. Normally, however, it should be such a gradual process that there is no abrupt break or shock.

Older studies described adolescence as a time of great stress and mental turmoil, during which the boy or girl went through various crises. While this sometimes hap-

pens, all recent studies indicate that this is not the normal picture. The adolescent tends to move along a fairly smooth path, unless his parents make it too rough for him.

The striking tendency toward religious doubt or religious fervor, toward dramatic "conversions" in particular, seems not to be experienced unless as a result of outside pressure. If sound patterns of religious life have been built up in the years before adolescence, youth is likely to go through the succeeding years with a minimum of doubt and agitation.

I do not mean to say that the adolescent has no conflicts, for we all have. I merely mean that they are not as sensational as sometimes supposed. He has many inevitable conflicts, as for instance, between his own desire for self-assertion and independence, on the one hand, and a carry-over of habits of submission, obedience, conformity to family ways, on the other. He also has a consciousness of childishness, and a strong desire to throw this off.

In a general way, the adolescent's life is marked by three new trends:

1. Expansion of his social world.

He begins to read something more than the "funnies" in the newspapers. He begins to take an interest in politics, in labor questions, in matters of church organization and policy, in literature, art, and music, to a greater degree than ever before. He begins to get acquainted with more people, to observe more and think more.

This wider view makes him more "family conscious," more sensitive to the difference between his own family and others. If he can be proud of this difference, he will be greatly helped. On the other hand, if he comes to understand that the ideals, the standards, the practices of his family are not a credit to him, he can not help being resentful, disillusioned, and sometimes vindictive.

Parents will help in this important period of growth by furnishing social opportunities, promoting free discussion of controversial subjects in the home, and by having the boy or girl participate in as many constructive phases of the world's work as possible. It is important not to leave youth standing around the edge, a mere onlooker. It must assume responsibilities for its appropriate share of the work of the world, especially at this period when it is beginning to show a real concern over such things.

As part of this general expansion of the horizon, young people need to feel that they are accepted by the group outside their home. In other words, they must make friends and have a wide range of acquaintances, associated with the feeling that they are "acceptable," well-thought-of by those whose opinion they value.

Studies show that such popularity belongs to those who are courteous, helpful, co-operative, considerate of others, honest, unselfish, and self-controlled; who show qualities of leadership; and who do not bluff, bully, "show off," quarrel, carry grudges, think they are "picked on," try to evade responsibility or "alibi" themselves, domineer over others, or show too great dependence on others.

These qualities (which are equivalent to emotional maturity) can not

be picked up overnight; they are the products of parental training from birth onward, which at this period will begin to produce "social dividends" for their possessors.

2. Increasing interest in the other sex.

This again has been discussed in Lesson Four. Parents must be patient and sympathetic with the manifestations of youthful infatuation, must promote an adequate social life under wholesome auspices, as through church organizations, and must particularly avoid anything like ridicule. If undesirable associations are formed, opposition and antagonism may only make the young people more determined. Provision of plenty of more desirable and interesting associations will usually enable the good to drive out the bad.

3. Emancipation from parents.

Many parents find this process of "psychological weaning" much harder on them than on the children. Some are excessively lenient,—usually a reaction from their own childhood, in which they now feel that they were held down too strictly. But the main danger is of the parents' refusal to give up control, which may be due to such causes as the following:

(a) The parents are reaching an age at which any kind of change causes mental discomfort,—a characteristic of the aged.

(b) They don't trust the results of their own rearing of their children; are afraid the young people are not prepared to stand alone but will fall as soon as support is withdrawn. In such a case, the parents should have begun the withdrawal process much earlier, since it must always be gradual. It's too late now,—they'll have to let the young people go steadily out toward self-dependence.

(c) Parents love a feeling of power, and dominance over their own offspring is one way to gratify it.

(d) Parents are disappointed in their own lives and want to live them over again, vicariously and more satisfactorily, in their children. Thus a father may insist that his son (who wants to be an irrigation engineer) become a lawyer, merely because the father himself always aspired to be a lawyer, but was a farmer instead.

(e) Parents are lonesome. They have not built up enough interests outside the home, and feel panicky at the thought of losing their main interest in life, their children. This is a common cause of interference by a mother-in-law: she simply hasn't anything on her mind, so takes too much interest in the affairs of the young people.

(f) Occasionally parents don't want their children to grow up, because this will make the parents themselves feel that they are old. They are clinging in an infantile way to a semblance of youth, because they are so immature emotionally.

(g) Sometimes parents keep a child dependent because the child is financially valuable,—a girl helping her mother in the home, a boy assisting his father in business or farming. If the child were allowed to go out and live his own life, the parent would have to hire an assistant; and "business is business".

In short, failure of psychological weaning or emancipation of the young is the fault of the parent, not

the child. Its effects are so far-reaching and disastrous that every parent should begin, almost from the birth of a child, to prepare it for future departure from the parental home and parental dominance.

III.

THE child must establish a new home on his own account.

Success in this undertaking, again, is dependent on everything that has gone before. It can not be learned as some trick that might be taught a few months before marriage.

If home, school, and church have not built up the right attitudes over a period of many years, the young will be left to get their education from the movies, the radio crooners, and the newspaper headlines describing divorce scandals. Inevitably, the young people will then carry into marriage attitudes of pessimism, of cynicism, of defeatism, which will make success difficult.

If, on the other hand, the home, the school, and the church have built up in the young an attitude of determined idealism, a feeling that the founding of a new home is the most important job they will ever undertake, that they will exhaust all the resources of religion and science to make it a success, that they will let nothing but a catastrophe interfere with success,—then they will make a success of the new home, as they would make a success of anything they approached in the same spirit.

Questions and Problems

1. A mother says, "Of course, my married daughter must live her own life; but after all, I have seen a good deal more of the world than she has, and if I find that she is living her life wrongly, it's my duty as a parent to prevent her from making irreparable mistakes." Do you agree? Why?

2. A study of adolescent girls showed that 40% of them began to "pet" merely through curiosity. How would you deal with this?

3. A recent writer remarks, "Fathers and mothers will agree on discipline and child care only when they love and respect each other. When husband and wife are emotionally entangled and maritally unadjusted, father has absolutely no place in the rearing of his children" and should let the whole matter be handled by the mother. Do you agree? Why?

4. Dr. Edward Sapir, a distinguished American anthropologist, answered the question, "What is the family still good for?" by saying that it has four irreplaceable functions: (1) to give the sex relation its greatest emotional value; (2) to rear children in an atmosphere of intelligent affection; (3) to socialize the individual; and (4) to prepare the child unconsciously for satisfactory mating in the future. What would you add to this statement of the case?

5. Your high school boy has a chance to get a job with a small salary this summer. Someone says that since you are perfectly able to support him, you should not let him take the job, but should leave it for some boy whose family desperately needs the money. What would you reply?

Our Homeland Beautiful

Our homeland, wherever it is, holds beauty for those of us who love it.

PERHAPS your home is one of those along the trails that many thousands travel to get a glimpse of God's natural beauty. We are proud of what Nature has done for us. Can we be just as proud of what we have done for ourselves in furthering the beauty scheme and making our homeland more lovable and livable? Along our roads the tourist spends most of his time while traveling to the unusual spots of beauty. Along these same roads he collects an initial and continuous impression of the inhabitants of the community. He sees our homes, our barns, our fences and our surroundings reflecting our standards of living. His impression is a lasting one, collected as he speeds over our splendid highways.

It is quite apparent that some parts of the West have made some real strides in the right direction during the last few years, particularly since the Church has fostered its Beautification Program. However, there is still a great deal to do.

Certainly the least we can do is to initiate a personal drive to thoroughly clean up our own yards, to repair and paint fences and buildings, and to plant every available bit of ground with flowers, trees, lawn or other vegetation which will give beauty to our surroundings.

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